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Young Men's Mutual Improvement Associations

MANUAL

FOR

JUNIOR CLASSES

1909-1910

SUBJECT:
LESSONS IN CHURCH HISTORY

(Stated in Biographical Sketches)

PUBLISHED BY
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INGREDIENTS	Hewlett's Three Crown Baking Powder	Dr. Price's Baking Powder	Royal Baking Powder
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Starch	19.53	27.35	27.07
Water of Association (waste) ...	1.31	3.06	2.68
Available carbon dioxide (leaven- ing strength)	13.93	12.18	11.31

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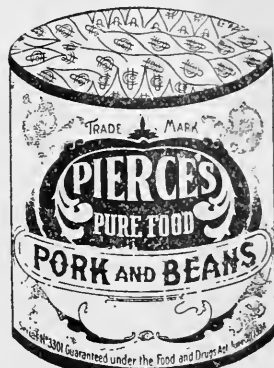
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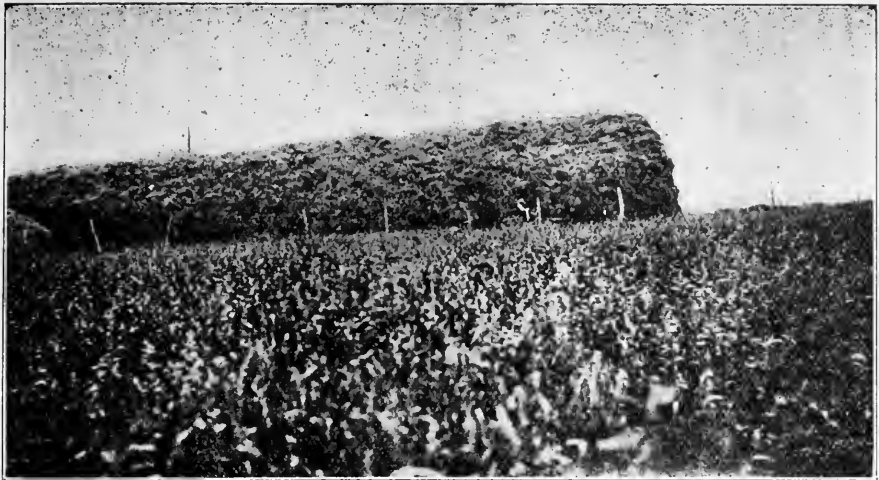
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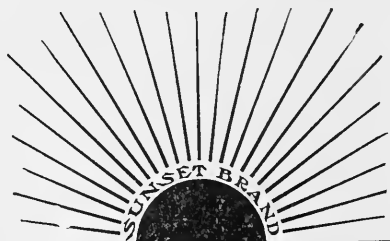
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Young Men's
Mutual Improvement Associations

MANUAL
FOR
JUNIOR CLASSES
1909-10

SUBJECT:
LESSONS IN CHURCH HISTORY
(Stated in Biographical Sketches)

PART II

Published by
The General Board of Y. M. M. I. A.
Salt Lake City, Utah

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Introduction

Aim of This Manual.—The aim of this manual is, first, to show the student a glimpse of the history of our Church from the martyrdom of the Prophet Joseph to the founding of Utah; second, to acquaint him in some small measure with some of the good men who were in the forefront of the battle to make that history.

Brigham Young, the great pioneer and leader, was necessarily the character around whom the interests of this period center, and so seven lessons are devoted to his life. Even then, necessarily, the treatment in these short lessons must be very brief and, therefore, imperfect; but if an interest can be awakened in the importance of the times and the character and strength of the men who acted, the purpose of the committee will have been accomplished. Upon the teacher will necessarily devolve much of the responsibility looking to this end.

Value of the Study.—The study of actual facts in the biography of men whose teachings have become a part of our lives is very fascinating and valuable. The good qualities of these men are noted and made a part of our desires and actions. By the providence of God to them, our faith is increased, and our determination to do good strengthened. A sentiment to be impressed upon the mind of the student, or, better, committed to memory, is found at the head of each lesson. The student should not let a lesson pass without gathering some definite thought from it that he can repeat and impress upon his mind and make use of in his daily conduct. The teacher, if necessary, should help and direct to this end.

Supplemental Reading.—There are a number of books that may be used to advantage in connection with these lessons, and for additional reading and study in the home which should be carefully encouraged. Extensive biographies are in print of Presidents Brigham Young, Heber C. Kimball, John Taylor and Wilford Woodruff, and shorter sketches of others may be found in various publications. Teachers may profitably select incidents from these for further illustration in the class exercises.

Acknowledgement.—Much of the subject matter in this manual on President Brigham Young is taken from Edward H. Anderson's *Life of*

Brigham Young. This book (175 pages, paper cover, 25 cents) may be purchased from the Deseret News Book Store. Other writings which have been consulted freely are Andrew Jenson's **Historical Record**, Orson F. Whitney's **History of Utah**, volume four, **The Contributor**, and the **Improvement ERA**.

Number of Lessons for the Season—There are only 15 lessons in this manual. That will leave nine meetings for other exercises during the season. Presidents of associations, or the class leaders, are expected to provide for the junior classes such other exercises as are suited to their wants and capacities, and that will be of special interest and value to them. The Senior classes will provide debates, lectures, orations and discussions which the Juniors should be invited and requested to attend. The subjects are named in the senior manual. An evening spent in telling stories, short and to the point, illustrating some good lesson; another evening spent in select readings; another in recitations, etc., will be found profitable in this connection. To prepare for these exercises the president should select students most adapted and most interested, from the classes, to give these exercises, and appoint some evening alternating with the regular lesson nights, when the exercises may be heard by the whole association. The young men that are to take part should be notified early in the season of the parts expected from them, so that they may have ample time to prepare. At the close of this manual are found a few suggested stories, recitations and readings for the junior members. To these the officers may add at pleasure, being careful to suggest and permit only such as will be uplifting morally and spiritually.

To Class Leaders and Students.—Your attention is called to the introduction to this season's senior manual under these headings. Carefully read and apply the instructions there given. We will only add here; be prayerful, punctual, earnest and determined in teaching and learning your lessons, and in giving your exercises, and you will be well paid in results obtained.

Lessons in Church History

STATED IN BIOGRAPHICAL SKETCHES.

PART II.

LESSON 1.

Brigham Young

His Period of Preparation.

-
- A. INTRODUCTION.
 - B. FROM BIRTH TO BAPTISM.
 - C. MEETING THE PROPHET.
 - D. A MEMBER OF ZION'S CAMP.
 - E. CHOSEN AN APOSTLE.
 - F. A PILLAR OF STRENGTH TO THE PROPHET.

*"Like the great Jewish deliverer, Moses, who, fleeing from the wrath of his King, departed to the desert of Median to fit himself by study and meditation for the strenuous tasks of after life, Brigham Young, the liberator of modern Israel, had his period of preparation. * * * * It was during the trying time of twelve years, from his baptism, in 1832, until his return to Nauvoo, upon receiving the tidings of the martyrdom, that every surrounding vicissitude tended to prepare him for his future life work."—Anderson's Life of Brigham Young.*

A.—Introduction.

In a previous manual we have traced in brief outline the history of the Church up to the time of the death of Joseph Smith, the Prophet, June 27, 1844. In these pages a continuation of the history of the Church, up to the settlement of Utah, as found in the lives of some of its leaders, will be told. It is a very interesting period that we are about to consider, a time that demanded men of pure thought, set determination, brave action. This was no less the case with the Nation than with the Latter-day Saints. But the Lord provided and was now training men who could grapple successfully with the conditions, and leaders of men who

were equal to the tasks before them,—men who possessed these virtues and manifested that nobility of character and strength of sympathy and action which are ever the standards of true manhood. The Latter-day Saints in their extremity found such a man in Brigham Young, the great pioneer of the West, and colonizer of the wilderness; and the people of our land, during the critical period of its greatest national peril at this time rapidly approaching, found such a character in Abraham Lincoln, the People's coming President and the Savior of the Union.

B.—From Birth to Baptism.

Brigham Young, the leader, the colonizer, the statesman, was the ninth child in a family of five sons and six daughters, and was born in Whitingham, Windham County, Vermont, June 1, 1801. His father, John Young, was born March 7, 1763, in Hopkinton, Middlesex County, Massachusetts, and at an early age enlisted in the American Revolutionary Army, serving under General Washington. His grandfather, Joseph Young, served in the French and Indian War.

In 1894, the family removed to Sherburn, Senango County, New York. The financial condition was such that the children could only be given a common school training, and Brigham received only a limited amount of that. He assisted his father on the farm, engaging in the arduous labors common to establishing settlements in a new and heavily timbered region of the country. At the age of sixteen, by permission of his father, he began business for himself, earning his sustenance as best he could. Like every thoughtful youth, he adopted a trade through which, by the sweat of his brow, he was taught the nobility of labor. He learned how to work as carpenter, joiner, painter, and glazier, in the last of which occupations he was an expert craftsman.

Up to this time, though trained by his parents to lead a moral life, he had taken little interest in religion, but the family were Methodists, and he naturally inclined to their belief, joining that sect when he was twenty-two years of age.

On the 8th of October, 1824, he married Miriam Works, in Aurelius, Cayuga County, New York. In this place he labored for a number of years, in his chosen vocation, gaining an experience that was of untold value to him when later he stood with his people amidst the undeveloped resources of the wilderness. In the spring of 1829, he moved to Mendon, Monroe County, New York, where his father then resided. It was here, in the spring of 1830, that he first saw a copy of the Book of Mormon, which had been left at the home of his brother Phineas, by Samuel H. Smith, a brother of the Prophet.

"Mormonism" was at this time taking root in the western part of New York and in northern Pennsylvania, and Elders occasionally came preaching in his neighborhood. It was not, however, until after a visit to a branch of the Church in Columbia, in January, 1832, in company

with his brother Phineas and Heber C. Kimball, formerly a reformed Methodist preacher, but now a convert to "Mormonism," that he was deeply impressed with the principles of the new religion upon which he now carefully and prayerfully reflected. In this state of mind Brigham hastened to Canada to repeat the tidings to his brother Joseph, who was then preaching the Methodist faith. Singular enough, he also accepted the testimony, when they returned together and promptly united themselves with the Church of Jesus Christ of Latter-day Saints. Brigham was baptized on the 14th day of April 1832, by Elder Eleazer Miller, being that evening, also by the same person, confirmed and ordained an Elder. His faithful wife followed him into the waters of baptism some three weeks thereafter, but she did not live long to enjoy the blessings of the gospel, for on the 8th of September following, she died, leaving him two daughters—one two years of age and the other seven.

About this time many people were baptized in and about Mendon, and Brigham, with his friend Heber C. Kimball, who had also joined the Church, ordained to the ministry, rendered efficient service to the cause thereabout.

He was thus over thirty years of age when he adopted the faith of the Latter-day Saints. For the next twelve years, every surrounding vicissitude tended to perfect him for his future life-work. The Lord prepared him by a variety of trying experiences for the effective accomplishment of his great after achievements. From the time of his baptism to the day of his return to Nauvoo, after the martyrdom of the Prophet and Patriarch, he quietly but with hard work laid the foundation for his splendid later labors.

C.—Meeting of the Prophet.

We have already learned of the mission to the Lamanites (Doctrine and Covenants, Sections 28, 30, and 32; Lessons in Church History, part I, pages 52-3, Lesson X.) and how the Prophet Joseph made a second visit to Missouri in the Spring of 1832. It was in the fall of that year after he returned from this second Missouri mission, that he first met Brigham Young, who was destined to be his successor.

During that summer Brigham Young had done much Church work in and about Mendon, Monroe County, New York, having baptized his parents, his brother Joseph, and many others, and organized several branches of the Church. In the fall, as stated, he, his brother Joseph, and his life-long friend, counsellor and associate, Heber C. Kimball, who had also embraced the gospel in that region, determined to go and greet the Prophet in Kirtland, Ohio. They did so, and found Joseph engaged in manual labor—chopping wood in the forest. They were kindly welcomed, and Brigham rejoiced in receiving a sure testimony, by the spirit of prophecy, that Joseph was a true Prophet. They spent the evening in speaking of the gospel and the things of the Kingdom of God. Called

upon to pray, Brigham spoke in tongues, the language which he used being pronounced the pure Adamic by the Prophet, who likewise said, "It is of God; and the time will come when Brother Brigham will preside over this Church." The latter remark, however, was not uttered in the visitor's hearing.

After a brief visit, Brigham and his brother Joseph, went on foot to Canada to again engage in the ministry, the former making two trips thither. He was successful in preaching, baptizing, and in organizing branches; and in July, 1833, had his first experience as leader, conducting several families of converts to Kirtland. Thereafter, he went once more to Mendon, where he and his two daughters dwelt with his friend Heber C. Kimball, under whose roof-tree had been his home since the death of his wife. That fall, they removed to Kirtland, where he labored at his trade, preaching as opportunity offered.

D.—A Member of Zion's Camp.

Brigham Young was a member of Zion's Camp, (See Lesson XI, part I,) which was organized in 1834, to seek to regain possession of the lands from which the Saints had been driven in Jackson County, in the fall of 1833. He acted as a captain of ten, and with his good nature and faith often cheered his associates during the trials encountered on the way. He and his brother Joseph were the singers of the Camp, and often relieved and enlivened the tedium of the journey by their spirited songs. Before departing, the Prophet promised Brigham and his brother Joseph that if they would go with him, keeping his counsels, they should be led thither and back, and not a hair of their heads should be harmed. The covenant was made and as faithfully kept, both returning unharmed. In July, Brigham returned to Kirtland, where he spent the remainder of the year in labor on the temple, in finishing the printing office and schoolroom, and assisting in the various industries which the Saints, ever busy, were establishing in Kirtland, the "land of Shinehah."

E.—Chosen An Apostle.

While Zion's Camp failed in accomplishing the purpose for which it was organized, it was a success in trying the faith and mettle of its members. Think of traveling two thousand miles, in rain, mud and snow, exposed to sickness and death, like this company did! Surely such a task was enough to try the faith, courage, temperament and fortitude of any person who might be engaged in it. Brigham Young did it, all cheerfully and in good temper. He was learning to be a good leader by being a faithful follower. Doubtless the Lord wished to try the members for a purpose, for the next movement which he inspired Joseph the Prophet to make was the choosing of the Twelve Apostles, and the first and second quorums of Seventy from these men. The Twelve were

chosen by the three witnesses to the Book of Mormon, on February 4, 1835. Brigham Young was selected as one of them and according to seniority ranged third in the quorum: Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McClellin, Parley P. Pratt, Luke Johnson, William Smith, Orson Pratt, John F. Boynton, and Lyman E. Johnson.

Early in May the Twelve started upon their first mission to the Eastern states. The duties devolving upon them was to preach, baptize, advise the scattered Saints to gather westward, and to collect means for the purchase of lands in Missouri, and for the completion of the Kirtland Temple. Brigham Young, in addition, seems to have been called specially to preach to the Indians. "This", said the Prophet, "will open the doors to all the seed of Joseph." The mission was successfully performed; and he returned to spend the fall and winter in Kirtland, where, besides engaging in the ministry, he superintended the painting and finishing of the Temple. A portion of the time was spent in study, in the various schools established by the Prophet, for, as in after years, he became the fulfiller of Joseph's prophecies, so now as ever he was a faithful believer in the benefits to be derived from following the Prophet's educational precepts:

"Seek ye out of the best books words of wisdom; seek learning even by study and also by faith."

"It is impossible to be saved in ignorance."

"A man is saved no faster than he gets knowledge."

"The glory of God is intelligence."

In spite of the neglect of his early teaching, he thus took advantage of his present opportunities until he became a proficient student in many of the useful branches of learning.

On the 27th day of March, 1836, the Temple at Kirtland was dedicated. It was a day of great rejoicing, and thereafter many miraculous manifestations were here given, some of which are recorded in the 110th Section of the Doctrine and Covenants. In this holy place the Twelve, some time afterward held the "solemn assembly," receiving their washings and anointings, the "washing of feet" being administered to Brigham by Joseph himself.

Having thus received his blessings, he was again called upon to perform a mission, this time to the Eastern states, traveling, during the summer of 1836, through New York, Vermont, Massachusetts and Rhode Island, returning in the fall to sustain the Prophet through the period of financial ruin and apostasy now threatening Kirtland like the dark clouds of a mighty storm.

F.—A Pillar of Strength to the Prophet.

When the troubles of the Saints in Missouri and Kirtland were at their height, in 1837, the Lord revealed to Joseph that something must be done for the salvation of the Church. That something was the send-

ing of elders to preach the Gospel in foreign lands (Doc. & Cov., Sec. 112:82.) It resulted some months later in the first mission to England (Doc. & Cov., Sec. 11|:4), led by Heber C. Kimball (Lesson XII, page 65, part 1.) Heber was very desirous that Brigham should go also; his faithfulness entitled him to the distinction and honor of being among the first to proclaim the gospel in a foreign land, but the Prophet answered: "No; I want him to stay with me. I have something else for him to do."

The wisdom of this decision was subsequently made manifest, for while the English mission was very successful, in Kirtland there was apostasy, persecution, confusion and mobocracy.

On one occasion a large number of leading elders—among them several Apostles, and some of the witnesses to the Book of Mormon—held a council in the upper room of the Temple, their object being to depose the Prophet and appoint David Whitmer President of the Church. Brigham Young, who had on other occasions frustrated their plans, and exposed their evil designs, was present also, and by a characteristic speech defeated their scheme. He says:

"I rose up, and told them in a plain and forcible manner that Joseph was a Prophet, and I knew it, and that they might rail at and slander him as they pleased, they could not destroy the appointment of the Prophet of God, they could only destroy their own authority, cut the thread which bound them to the Prophet and to God, and sink themselves to hell. Many were highly enraged at my decided opposition to their measures, and Jacob Bump (an old pugilist) was so exasperated that he could not be still. Some of the brethren near put their hands on him and requested him to be quiet; but he wreathed and twisted his arms and body saying, 'how can I keep my hands off that man?' I told him if he thought it would give him any relief he might lay them on. The meeting was broken up without the apostates being able to unite on any decided measures of opposition. This was a crisis when earth and hell seemed leagued to overthrow the Prophet and Church of God. The knees of many of the strongest men in the Church faltered."

In this siege of darkness Brigham Young thus ever stood close by Joseph, and with all the wisdom and power of his strong mind put forth his utmost energies to sustain his Prophet-leader and to unite the quorums of the Church, proclaiming publicly and privately that he knew by the power of the Holy Ghost that Joseph was a Prophet of the Most High God, and that he had not transgressed or fallen as the apostates declared. It was now readily perceived why Joseph desired Brigham to remain with Him.

"It was well for Joseph and for 'Mormonism' in general that he decided to keep by him at that time the lion heart and intrepid soul of Brigham Young. Firm as the rock in his fealty to his chief, he combined sound judgment, keen perception, with courage unflinching and sublime. Like lightnings were his intuitions, his decision between right and wrong; like thunder his denunciations of what his soul conceived was error. A man for emergencies, far-sighted and inspirational; a master spirit and natural leader of men.

"Well might Joseph—brave almost to rashness—whose genius, though lofty and general in its scope, was pre-eminently spiritual, while Brigham was pronouncedly practical, wish to have near him at such a time, just such a man. In the dark hour, the darkest perhaps that 'Mormonism' has seen, when its very foundation seemed crumbling, when men supposed to be its pillars were weakening and falling away, joining hands secretly or openly with its enemies, the man Brigham never faltered; never failed in his allegiance to his leader, never ceased defending him against his accusers, and as boldly denouncing them betimes for falsehood, selfishness and treachery. His life was imperilled by his boldness. He heeded not, but steadily held on him way, an example of valor and fidelity, a faithful friend.—Whitney's History of Utah.

The persecution continuing became so violent that on the morning of December 22, 1837, threatened with assassination, Brigham was forced to flee, followed three weeks later on his way to Missouri by the Prophet and Elder Rigdon. Following a variety of occurrences, in which Brigham was constantly a staunch support, comfort, and pillar of strength to Joseph, the persecuted leaders reached Far West, Missouri, about the middle of March, 1838.

REVIEW QUESTIONS—LESSON I.

1. How was Brigham Young like Moses?
2. What kind of men did the period that we are about to consider demand?
3. When and where was Brigham Young born?
4. Tell about his early life and education.
5. Describe the meeting of Brigham and Joseph, the Prophet.
6. What promise was made by the Prophet to Brigham Young when the latter was a member of Zion's Camp?
7. What were the educational precepts of the Prophet Joseph?
8. What did Brigham Young think of them?
9. How did he aid the Prophet in the Kirtland troubles?
10. What was the immediate result?
11. What do you think of Brigham Young's defense of the Prophet?

LESSON II.

Brigham Young

(CONTINUED)

His Period of Preparation (Continued.)

A. THE FLIGHT TO ILLINOIS.

B. FULFILING A PROPHECY.

C. "ACROSS THE WATERS."

"Verily, thus saith the Lord, let a conference be held immediately, let the Twelve be organized, and let men be appointed to supply the place of those who are fallen.

Let my servant Thomas remain for a season in the land of Zion, to publish my word.

"Let the residue continue to preach from that hour, and if they will do this in all lowliness of heart, in meekness and humility, and long suffering, I, the Lord, give unto them a promise that I will provide for their families, and an effectual door shall be opened for them, from henceforth;

"And next spring let them depart to go over the great waters, and there promulgate my gospel, the fullness thereof, and bear record of my name.

"Let them take leave of my Saints in the city Far West on the 26th day of April, next, on the building spot of my house, saith the Lord.

"Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have fallen and be officially notified of their appointment."—(Doctrine and Covenants, Sec. 118.)

A.—The Flight to Illinois.

Brigham Young was now in the frontier land which was to be the scene of his first great act of leadership. He was to be the deliverer of the twelve thousand souls who were destined to be the heroes and heroines of the Missouri persecutions, and to be the founders of Nauvoo, the beautiful. At the April Conference, in 1838, Thomas B. Marsh, Brig-

ham Young, and David W. Patten were chosen to preside over the Church in Missouri, after such of the former members as were tainted with the disaffections of Kirtland had been deposed by the Prophet. These included many of the leaders who were subsequently excommunicated. Under the direction of the new presidency many prominent men were severed from the Church, none being spared who did not speedily repent of their wrong doings. The vacancies were filled by the calling of faithful men to fill the places of those who, because of their evil ways, were deprived of fellowship.

Brigham Young was in the midst of the people in all their troubles, and finally was compelled to stand alone as their leader, like an immovable rock in the wilderness. The first outbreak occurred in Gallatin County, then in succession the Crooked River battle, the exterminating order of Governor Boggs, the massacre of Hauns Mill, (Brigham's brother, Joseph, was among the people who dwelt there), the disarming of the Saints, the march upon and surrender of Far West, the treaty of the traitor, Colonel Hinckle, with General Lucas, the shootings, ravages, and murders inflicted by the army. Thomas B. Marsh, the president of the Twelve, apostatized during the troubles, and David W. Patten was killed in the battle of Crooked River, which left Brigham the President and leader of the Twelve. It was a chapter of woes with few parallels in history, that ended in banishment from home. Finally fifty-seven of the "Mormon" leaders, including Joseph and Hyrum, were betrayed as prisoners into the hands of the mob, and the whole community was ordered to flee out of the state. This was the time when the famous speech of General Clark in conformity with the exterminating order of Governor Boggs was delivered, in which this statement occurs:

"As for your leaders, do not think, do not imagine for a moment, do not let it enter into your minds that they will be delivered and restored to you again, for their fate is fixed, the die is cast, their doom is sealed. * * * * I would advise you to scatter abroad, and never again organize yourselves with bishops, priests, etc., lest you excite the jealousy of the people, and subject yourselves to the same calamities that now have come upon you."

Brigham was present when it was made, the cruel General evidently not knowing that when one set of leaders was taken another would be on hand to take their places. He was ignorant of the splendid organization which the Lord had revealed for the protection and government of His Church upon the earth.

As stated, the death of David W. Patten and the apostacy of Thomas B. Marsh left Brigham Young the president of the Apostles, and in the absence of the First Presidency, the virtual leader of the Church, he took charge and began to plan and direct the exodus of the Saints to Illinois.

It was in the midst of these onerous duties and trials that he exhibited qualities of mind disclosing his executive talent as a great leader. He called his leading brethren together to know how they regarded

the work, whether they still knew it was of God, declaring that his faith remained unshaken. He proved his assertion by his works, and planned for others that they might do the same. He manifested earnest zeal and prompt activity in assisting the poor. Meetings were held in January and February, 1839, at which a committee was appointed to solicit aid for the destitute. In one of these gatherings he offered the following resolution, which was adopted, and the Covenant was faithfully kept by all interested. Nearly four hundred persons besides the committee afterward signed a similar document:

"Resolved. That we this day enter into a covenant to stand by and assist each other, to the utmost of our abilities, in removing from this State, and that we will never desert the poor who are worthy, till they shall be out of reach of the general exterminating order of General Clark, acting for and in the name of the State."

His activity in behalf of his afflicted brethren and friends gave offense to the mob, and once more he was forced to flee for his life. With his family he departed for Missouri in February, leaving his landed property and household goods in the hands of the mobbers. Proceeding to Illinois, he settled in the course of three weeks in Quincy. Here, on the 17th of March, he held a meeting with the Twelve and some of the Saints, the object being to devise means to assist the poor from Missouri. His record says:

"A letter was read to the people from the committee, on behalf of the Saints at Far West, who were left destitute of the means to move. Though the brethren were left poor and almost stripped of everything yet they manifested a spirit of willingness to do their utmost, offering to sell their hats, coats and shoes to accomplish the object. We broke bread and partook of the sacrament. At the close of the meeting fifty dollars was collected in money, and several teams were subscribed to go and bring the brethren. Among the subscribers was the widow of Warren Smith, whose husband and two sons had their brains blown out at the massacre at Haun's Mill. She sent her only team on this charitable mission."

In this meeting also he explained to the Saints the condition of the Church and the situation of the scattered members, advising the people to settle in companies so that they might be "fed by the shepherds; for without, the sheep would be scattered." Several of those who had proved unfaithful were excommunicated from the Church. Thus with his master spirit he aided in uniting the people, and in keeping them strong and firm in the faith, during their subjection to supremest trial. And their burdens were truly heavy. Says Whitney, "That winter from ten to twelve thousand Latter-day Saints, men, women and children, still hounded and pursued by their merciless oppressors, fled from Missouri, leaving in places their bloody footprints on the snow of their frozen pathway. Crossing the ice of the Mississippi, they cast themselves, homeless, plundered and penniless, upon the hospitable shores of Illinois.

Brigham Young worked like a hero, in connection with his brethren, Heber C. Kimball, John Taylor, and members of the committee, to lighten

the burdens of these exiles. His big heart offered soothing sympathy to the bereaved, the widow and the fatherless, and his untiring exertions lessened the sorrows and afflictions of the destitute. In February, 1839, he removed to Illinois with his family, leaving all his landed property and other possessions in the hands of the mob. He first settled in Atlas, Pike county, then removed in a few weeks to Quincy.

B.—Fulfilling a Prophecy.

If you read the revelation in Section 115:8-11, of the Doctrine and Covenants given to Joseph, April 26, 1838, you notice that a year from that date, the Saints were commanded to re-commence the laying of a foundation for a Temple in Far West. About this time also, (July 8, 1838; Doctrine and Covenants, Section 118: 4, 5,) the Twelve were called upon to proclaim the gospel "across the great waters," and were to meet upon the Temple grounds the following spring, to take formal leave of Far West, prior to their departure abroad.

But, as we have learned, the Saints were expelled from Missouri. It was as much as an Apostle's life was worth to be seen in the region. The Missourians had sworn that at least this prophecy should not be fulfilled. Under these circumstances some of the elders urged (See Doctrine and Covenants Sec. 124: 49-54), that the Lord would not require the Apostles to obey this command. Brigham Young thought otherwise, and laid great stress upon the fulfilment of the prophecy, as did the Twelve who were with him. He was now in charge, and was not willing that anything resting in his care should fail. He said: "I told them the Lord had spoken and it was our duty to obey, and leave the event in His hands, and He would protect us." Hence, notwithstanding the danger, he proceeded to the spot, from Illinois, whither he had removed with his family in February, 1839, with Heber C. Kimball, Orson Pratt, John E. Page, and John Taylor. They held the conference, ordained Wilford Woodruff and George A. Smith to the Apostleship, severed thirty-one persons from the Church, offered prayer, laid the corner-stone of the Temple as commanded, and took formal leave of the Saints, very early in the morning of the 26th of April, 1839, before the mob were awake.

Thus was the prophecy fulfilled which the mobbers had boasted should surely fail because it had a date and place to it.

President Brigham Young, in speaking of this matter in his history, details the following incident:

"As the Saints were passing away from the meeting, Brother Turley said to Page and Woodruff, 'Stop a bit, while I bid Isaac Russell goodbye,' and knocking at his door called Brother Russell.

"His wife answered, 'Come in; it is Brother Turley.'

"Russell replied, 'It is not; he left here two weeks ago,' and appeared quite alarmed; but on finding it was Turley asked him to sit down; but he replied, 'I cannot; I shall lose my company.'

"Who is your company?" inquired Russell.

"'The Twelve.'

"'The Twelve?'

"'Yes; don't you know that this is the twenty-sixth, and the day the Twelve were to take leave of their friends on the foundation of the Lord's House, to go to the islands of the sea? The revelation is now fulfilled, and I am going with them.'

"Russell was speechless, and Turley bade him farewell.

"Thus was this revelation fulfilled, concerning which our enemies said, if all the other revelations of Joseph Smith were fulfilled, that one should not be, as it had day and date to it."—Cannon's *Life of Joseph Smith*.

C.—"Across the Waters."

Continuing their labors, lands were purchased in Iowa, and in Hancock County, Illinois, upon which the Saints, as they escaped from Missouri, now settled. Brigham Young dwelt in Montrose, Lee County, Iowa, when the Prophet, after nearly six months' cruel imprisonment, arrived among the Saints in Quincy. Leaving that city May 9, 1839, Joseph with the Twelve now founded Nauvoo, at a place then called Commerce, in Illinois. Here again the weak and poverty-stricken Saints gathered in the course of the summer.

While the site of the city was beautifully located, a part of the land sloping to the river was moist and mired, making it a fit place for the dreaded malaria. The physical condition of the exiled Saints made them an easy prey to disease, and it was not long after their arrival when fever and ague broke out in their midst, until nearly all were afflicted. There were sick in every house—few persons if any, were exempt. The prophet himself did not escape, but he arose, however, and by the power of his faith in God stayed the pestilence. This incident of miraculous healing is referred to by Brigham Young, who says:

"Joseph arose from his bed, and the power of God rested upon him. He commenced in his own house and door-yard, commanding the sick in the name of Jesus Christ to arise and be made whole; and they were healed according to his word. He then continued to travel from house to house, and from tent to tent, upon the bank of the river, healing the sick as he went, until he arrived at the upper stone house, where he crossed the river in a boat, accompanied by several of the Quorum of the Twelve, and landed in Montrose. He walked into the cabin where I was lying sick, and commanded me in the name of Jesus Christ to arise and be made whole. I arose and was healed, and followed him and the brethren of the Twelve into the house of Elijah Fordham, who was supposed by his family and friends to be dying. Joseph stepped to his bedside, took him by the hand, and commanded him in the name of Jesus Christ to arise from his bed and be made whole. His voice was as the voice of God. Brother Fordham instantly leaped from his bed, called for his clothing, and followed us into the street. We then went into the house of Joseph B. Nobles, who lay very sick, and he was healed in the same manner. And when, by the power of God granted unto him, Joseph had healed the sick, he re-crossed the river and returned to his home. This was a day never to be forgotten."

It was during the reign of such an epidemic that Brigham Young and seven of the Twelve left to fill the foreign mission to which they had

been appointed in Missouri. Themselves weak, ailing, penniless, their families afflicted and almost destitute, they yet had faith enough in the cause to perform their duty. With all his children sick, and in the poorest of financial circumstances, Brigham left his home in Montrose, on the 14th of September, 1839, being carried to the house of Heber C. Kimball, where, his strength failing him, he was compelled to remain, nursed by his wife, till the 18th. At this date he, with his friend, Heber, whose circumstances were no better, resolutely departed for England, visiting Kirtland and other places on the way, preaching as they went.

Such indomitable courage had the men who were unwittingly training to conquer in even greater conflicts.

On the 19th of March, 1840, Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, George A. Smith and Reuben Hedlock, sailed from New York, on the **Patrick Henry**, arriving in Liverpool, April 6, 1840—the tenth anniversary of the birthday of the Church. John Taylor, Wilford Woodruff, Hyrum Clark, and Theodore Turley had previously landed on January 11th. On the 14th day of April, after all the missionary Apostles had arrived, a conference was held at Preston. At this gathering Brigham Young was chosen President of the Twelve, Willard Richards was ordained an Apostle, the plan of labor was discussed and decided upon, and the Elders were appointed to their mission fields.

With unwearying zeal Brigham superintended the organization of Branches, established an emigration agency and a publishing house, and in other ways gave organic form to the great British Mission. He began the publication of the **Millennial Star**, assisting Parley P. Pratt in editing the same; he was one of a committee to compile the Mormon hymn book, and to print the Book of Mormon, and he traveled extensively to obtain means for the publication of these works.

A letter concerning their labors, which he wrote to the Prophet, Joseph, son after the conference, will illustrate his regard for the counsels of his leader—a respect which he always in after time demanded as well as commanded from his own followers:

To President Smith and Counselors:

Dear Brethren:—You no doubt will have the perusal of this letter and the minutes of our conferences; they will give you an idea of what we are doing in this country.

If you see anything in or about the whole affair that is not right, I ask in the name of the Lord Jesus Christ, that you would make known unto us the mind of the Lord and His will concerning us.

I believe that I am as willing to do the will of the Lord, and take counsel of my brethren, and be a servant of the Church, as ever I was in my life; but I can tell you I would like to be with my old friends; I like my new ones, but I cannot part with my old ones for them.

Concerning the hymn book: When we arrived here we found the brethren had laid by their old hymn books, and they wanted new ones; for the Bible, religion and all is new to them.

I trust that I will remain your friend through life and in eternity.
As ever,
BRIGHAM YOUNG.

Besides the labors mentioned above, he unlocked the door of emigration, forwarding the first Saints from Europe to swell the numbers in the New World. The first company, consisting of forty souls, sailed in the ship *Britana*, June 6, 1840; and the second, consisting of two hundred souls, in the ship *North America*, September 8, of the same year. He traveled in the various districts holding conferences, preaching the gospel to the people, visiting London, and other important cities. Like his fellow-apostles, he was greatly prospered, their success being nothing less than marvelous.

On the 20th day of April, 1841, he, with five of his companions and a company of one hundred and thirty Saints, set sail for New York on board the ship *Rochester*. There were many friends at the dock to waft them farewell, and to bid them a pleasant voyage to their native land. Parley P. Pratt remained to preside over the mission.

Concerning the work performed while they were on this errand, Brigham's Journal testifies:

"It was with a heart full of thanksgiving and gratitude to God, my Heavenly Father, that I reflected upon His dealings with me and my brethren of the Twelve during the past year of my life which was spent in England. It truly seems a miracle to look upon the contrast of our landing and departing from Liverpool. We landed in the spring of 1840, as strangers in a strange land, and penniless, but through the mercy of God we have gained many friends, established churches in almost every noted town and city of Great Britain, baptized between seven and eight thousand souls, printed 5,000 Books of Mormon, 3,000 hymn books, 2,500 volumes of the *Millennial Star* and 50,000 tracts, emigrated to Zion 1,000 souls, establishing a permanent shipping agency, which will be a great blessing to the Saints, and have left sown in the hearts of many thousands the seeds of eternal life which shall bring forth fruit to the honor and glory of God; and yet we have lacked nothing to eat, drink or wear; in all these things I acknowledge the hand of God."

On the 1st day of July the Apostles arrived in Nauvoo and were cordially welcomed by the Prophet Joseph, who received the following revelation on the 9th:

Dear and well-beloved Brother Brigham Young, verily thus saith the Lord unto you my servant Brigham, it is no more required at your hand to leave your family as in times past, for your offering is acceptable to me.

I have seen your labor and toil in journeying for my name.

I therefore command you to send my word abroad, and take special care of your family from this time, henceforth, and forever. Amen.—(Doc. & Cov., Sec. 126.)

REVIEW QUESTIONS—LESSON II.

1. Give the substance of the revelation in Doc. & Cov., Sec. 118.
2. How did President Young become President of the Twelve? 3. Name the first Twelve Apostles in their order. 4. Where was Joseph and other leaders when the "Mormons" were ordered to get out of Missouri?

5. What is the substance of General Clark's advice to the people?
6. What action was taken by Brigham Young?
7. What prophecy is given in Section 15 Doc. & Cov.?
8. How was it fulfilled?
9. Under what conditions did Brigham Young and others of the Twelve leave to fill a mission to England?
10. What labors did they do in England?
11. Why do you believe Brigham Young had great respect for Joseph the Prophet?
12. What did the Lord say to Brigham Young when he returned from England?

LESSON III.

Brigham Young

(CONTINUED)

His Period of Preparation. (Concluded.)

- A. THE CALM OF PROSPERITY BEFORE THE STORM.
- B. POINTING TO BRIGHAM AS LEADER AND THE WEST AS THE FUTURE HOME OF THE SAINTS.
- C. THE POLITICAL CAMPAIGN AND THE MARTYRDOM.
- D. RETURN TO NAUVOO.
- E. REFLECTIONS.

"I prophesied that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains. Many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure and disease; and some would live to go and assist in making settlements and building cities, and see the Saints become a mighty people in the midst of the Rocky Mountains."—Stated in a conversation by the Prophet Joseph Smith, August 6, 1842.

A.—The Calm of Prosperity Before the Storm.

Now came the most successful years in the history of the Church, up to that time. With the return of the Apostles from England the prosperity of the growing city of Nauvoo was greatly accelerated. The fame of Joseph Smith had spread over two continents, and in 1842, he and his people were at the height of prosperity. And yet even in the midst of this fame and prosperity, there were ominous rumblings of a coming storm. Joseph had seeming premonition that his career was about to close, for on several occasions he had hinted that he had no longer a lease on his life. Then followed in quick succession the attempt to

extradite Joseph to Missouri on the false charge that he was a fugitive from justice, which Brigham Young helped to frustrate; the treachery of Dr. J. C. Bennett; the attempted assassination of ex-Governor Boggs which was falsely laid to the "Mormons;" political strife, and the attempt to modify and restrict the Nauvoo charter; the organization of the Anti-"Mormon" party, who stirred up much bitterness; the attack of the mobs and the fruitless appeal to Governor Ford for assistance against their burnings and depredations.

B.—Pointing to Brigham as Leader, and the West as the Future of the Saints.

Brigham Young, as ever before, continued to be the near friend of the Prophet, and took prominent part in the affairs of Nauvoo. He met with the Prophet in important religious and political councils, and by this means became thoroughly educated in Joseph's policy and doctrines. Joseph seemed to be secure with Brigham at his side, and indeed seemed from his confidence and esteem in the latter, to have singled him out as his successor, and the coming leader of the people.

The Prophet had often hinted that the Saints were not in their rest, and that in the West they were to build settlements and cities, and become a mighty people in the midst of the Rocky Mountains.

C.—The Political Campaign and the Martyrdom.

It was in the winter of 1843-4 that the Prophet entered politics, and on January 29, 1844, that he was nominated a candidate for the Presidency of the United States. He issued a platform setting forth his view on the policies and powers of the Federal Government, in which are found many excellent features.

It is well known that it was to promulgate the Prophet's views on government, and advocate his election that Brigham Young and several Apostles and elders were sent on missions East in April and May. While on this mission the martyrdom occurred, June 27, 1844. Only two of the Twelve—Willard Richards and John Taylor—were at home, and they were in prison with Joseph.

Some have thought it strange that Joseph should have consented to let his nearest and most trusted friend, Brigham young, depart from his side at such a critical time. Brigham, all know, loved Joseph too much to permit the counsels of sure death to prevail, and would have aided his dear friend to escape. He said as much afterward: "If the Twelve had been here, we would not have seen him given up; he should not have been given up. He was in your midst but you did not know him; he was taken away, for the people are not worthy of him."

Undoubtedly Brigham Young thought of the only course that could

have saved the Prophet—an earlier removal to the Rocky Mountains. It is well known that not only had an expedition been planned, but it was in process of organization when the electioneering campaign came uppermost, absorbing every other interest.

It is also a matter of history that Joseph had actually crossed the river to Iowa to escape West, and was waiting for the enrollment of a chosen band of pioneers for the western journey. While so waiting, a message from his wife and certain of his associates came to him which reproached him as a shepherd who had deserted his flock. This determined him to return to Nauvoo; for such a reproach was the last that the lion heart of Joseph could bear, so he returned and gave himself up to the authorities of Illinois. Had Brigham Young been in Nauvoo instead of New Hampshire, it is reasonably certain that that return would never have been permitted.

But it was not to be otherwise—perhaps for the reason that Joseph's life was necessary to be offered a sacrifice to consecrate the new and everlasting dispensation of the gospel; perhaps, because it was a wiser purpose in Providence to make Brigham and not Joseph the founder of the commonwealth of Utah, and the Pioneer of the uninhabited West. This may perhaps also explain why the Prophet had permitted his bosom friend to leave him on a political mission during the turbulent times of the spring of 1844.

D.—Return to Nauvoo.

As early as June 20, before the Prophet's death, the Twelve had been called home from their fields of labor, but it was not until August 6 that they all arrived in Nauvoo. Travel and communication were not as rapid nor convenient in those days as they are today.

Brigham Young and Orson Pratt were in New Hampshire when they first learned of the assassination. The sad news startled them, but like a flash came to Brigham Young the knowledge that the Twelve possessed the authority of the Priesthood, and were now the head of the Church. Joseph had previously given to him his endowments, bestowed upon him the keys of the Priesthood, and had instructed him and his brethren of the Twelve that whatever might befall, they now had the authority to go on and build up the Kingdom of God, and perform all the ordinances of the gospel. So it was the farthest from their thoughts to let the Church die, as its enemies doubtless hoped it would. The power and spirit of his calling rested upon Brigham Young in this supreme moment. "The first thing I thought of," said he, "was whether Joseph had taken the keys of the Kingdom with him from the earth. Brother Orson Pratt sat on my left; we were both leaning back in our chairs. Bringing my hand down on my knee, I said, 'the keys of the Kingdom are right here with the Church.'"

Brigham Young started immediately for Boston. Here he met and counselled with Heber C. Kimball, Orson Pratt and Wilford Woodruff. A whole week was spent by Brigham and Heber waiting for Lyman Wight. During the stay they ordained at one evening meeting thirty two elders, a positive proof that it was no thought of theirs that the Church would die. On the arrival of Wight the three set out for Nauvoo, and were at Albany joined by Orson Hyde, Orson Pratt and Wilford Woodruff. They arrived, as stated, on August 6, and found the people in great excitement, not only because of the martyrdom of the Prophet, but because they were in the dark as to who held the keys, or presiding authority, of the Church.

E.—Reflections.

"Thus did the All-Wise Power which shapes our destinies surround Brigham Young with the educating mutations and influences that should fit him for his after career as deliverer, leader, law-giver, diplomat, colonizer, statesman.

"God had taken Brigham Young through a school of experience, in the past twelve years, that made him equal to the stupendous burden that now rested upon his shoulders. The Saints must be comforted, held together, be persuaded that the authority and power to lead the Church is with the Twelve. There were, besides, the foreshadowing of their great future to be realized, the grand program of colonization to be enacted. The native abilities of the chief Apostle, enlarged and strengthened by training, made him equal to the task. He was the man for the place, ready at the appointed hour. Hardships, sufferings, trials, toil had been his portion, but these had tempered him mentally and physically to endurance. His mind was keen, far-reaching, profound; inherently he possessed attributes that make leaders, counsellors, commanders; time and experience had developed these qualities.

"He was now in his forty-fourth year, in the full vigor of manhood, strong in mind and body. He had shown himself great in faith, in powers of organization, executive ability and government; and his greatness was largely the fruit and product of the training which he had received in the Gospel of Jesus Christ, as taught by the departed leader and Prophet."—Anderson's *Life of Brigham Young*.

REVIEW QUESTIONS—LESSON III.

1. What did Joseph the Prophet say in regard to the Saints coming to the Rocky Mountains?
2. What part did Brigham take in Nauvoo?
3. When did Joseph Smith enter politics?
4. What was his purpose?
5. Where was Brigham Young during the martyrdom?
6. What did he say would have occurred had he been in Nauvoo?
7. What was his idea about the keys of authority being taken away with the death of Joseph?
8. What conclusion did he come to?
9. How did the Apostles find the people on their return to Nauvoo?
10. Why were they excited?
11. What may we call the period of twelve years which Brigham Young had now passed through, from baptism to the martyrdom?
12. How had Brigham Young shown himself prepared to take the responsibility of leading the Church?

LESSON IV.

Brigham Young

(CONTINUED)

As Leader of the Modern Exodus.

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- A. BRIGHAM YOUNG, THE LEADER, AS PRESIDENT OF THE TWELVE.
 - B. BOGUS BRIGHAM.
 - C. THE EXODUS.
 - D. CROSSING THE RIVER INTO IOWA.

"There is no parallel in the world's history to this migration from Nauvoo. The exodus from Egypt was from a heathen land, a land of idolaters, to a fertile region designated by the Lord for His chosen people, the land of Canaan. The pilgrim fathers flying to America came from a bigoted and despotic people—a people making few pretensions to civil or religious liberty. It is from these same people who had fled from old-world persecutions that they might enjoy liberty of conscience in the wilds of America, from their descendants and associates, that other of the descendants, who claimed the right to differ from them in opinion and practice, were now fleeing."—Bancroft's History of Utah

A.—Brigham Young, the Leader, as President of the Twelve.

Before the arrival of Brigham Young and those who were with him, Sidney Rigdon, the second counsellor to the Prophet, in the Presidency, had come all the way from his Pittsburg home, in Pennsylvania, whither he had gone during the days of trouble to escape the turmoils of Nauvoo, to present his claims as the suitable man for the new leader of the Church, and to have the Church accept him as its guardian "to build it up unto Joseph." He rather had the sympathy of William Marks, who was President of the Nauvoo Stake of Zion, in his endeavors. The two

had arranged for several meetings in which Rigdon presented to the people his claims to the position. In one of these he said he was the identical man that the prophets had sung about, wrote about, and rejoiced over; "he was to do the identical work that had been the theme of all the prophets in every preceding generation."

A council of the Priesthood was called August 7, in which Brigham asked Rigdon to present his claims to leadership. He did so, and was answered by the President in such a way that no doubt was left in the minds of those who heard as to who had the authority. Said Brigham:

"Joseph conferred upon our heads all the keys and powers belonging to the Apostleship which he himself held before he was taken away, and no man or set of men can get between Joseph and the Twelve in this world or in the world to come. How often has Joseph said to the Twelve, 'I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests.'"

At length a day was set (August 8), and a special conference called by President Young to give Sidney Rigdon an opportunity to lay before the Church his claims for the leadership. The time came, and for two hours Mr. Rigdon harangued the Saints, whose minds were full of doubt and uncertainty, upon the subject of choosing a guardian for the Church. It was one of the most important assemblies the Saints had ever attended. Rigdon's words, notwithstanding his eloquence, fell upon cold ears. "The Lord hath not chosen you," could be read in the faces of the multitude.

The people turned instinctively to Brigham Young; it was the first time they had heard him since his return, and the effect was electrical. His voice, appearance, and the wisdom and clearness with which he pointed out the order of the Priesthood, all indicated the man whom God had selected to guide his Israel. Rigdon was repudiated, and the congregation said one to another: "The Spirit of Joseph rests upon Brigham."

"A more wonderful and miraculous event than was wrought that day in the presence of that congregation was never heard of," writes George Q. Cannon. "The Lord gave his people a testimony that left no room for doubt as to who was the man He had chosen to lead them. * * * On that occasion President Brigham Young seemed to be transformed, and a change such as that we read of in the Scriptures as happening to the Prophet Elisha, when Elijah was translated in his presence, seemed to have taken place with him. The mantle of the Prophet Joseph had been left for Brigham Young. * * * In his remarks to the congregation, he alluded to the fact that instead of himself and brethren finding them mourning the death of their great leader, as Israel did the departure of Moses, they found them holding meetings to choose his successor. But if they wished to obtain the mind and will of the Lord concerning this subject, why did they not meet according to the order, and have a general assembly of the several quorums, which constitute the spiritual authorities of the Church, a tribunal from whose decision there was no appeal? In a moment the few words he had spoken upon this subject threw a flood of light upon it. The Elders remembered then

the proper order. He desired to see an assembly of the quorums at 2 o'clock that afternoon, every quorum in its place and order, and a general meeting also the members."

This was witnessed in the afternoon when the multitude again met. President Young addressed the congregation; his commanding voice sounded over the vast assembly:

"Attention, all." He showed them their situation. "The Twelve were appointed by the finger of God; they stand next to the Prophet and are as the First Presidency; if any man is appointed to lead the Church the Twelve must ordain him. Any other course would scatter the Saints. I have spared no pains to learn my lessons of the kingdom in this world and in the eternal worlds; and if it were not so I could go and live in peace; but for the gospel and for your sakes I shall stand in my place.

* * * Does this Church want it as God organized it? or do you want to clip the power of the Priesthood and let those who have the keys of the Priesthood go and build up the kingdom in all the world, wherever the people will hear them? If there is a spokesman, if he is a king and priest, let him go and build up a kingdom to himself; that is his right and it is the right of many here, but the Twelve are at the head of it. * * * If ten thousand men rise up and say they have the Prophet Joseph Smith's shoes, I know they are imposters. * * * I tell you in the name of the Lord, that no man can put another between the Twelve and the Prophet Joseph. Why? Because Joseph was their file leader and he has committed into their hands the keys of the kingdom in this last dispensation, for all the world; do not put a thread between the Priesthood and God. * * * We have a head, and that head is the Apostleship, the spirit and power of Joseph, and we can now begin to see the necessity of that Apostleship. * * * The Twelve can manage the affairs of the Church and direct all things aright."

And so he continued, pointing out the order of succession and authority, the import of the revelations and the laws of the Church which were forgotten by the people, or hidden from them in the excitement of the hour.

Always bright and gifted, Brigham was on this, as on other great occasions, most uncommonly endowed with power. It required a strong mind to hold the people, but his determination was equal to the occasion. He was not a man of many smooth words, but what he said was full of force and meaning. That afternoon, Sidney Rigdon was like a child in the presence of a wise man; he said not a word.

Before the deciding vote was taken, Brigham said, among other things:

"Brother Joseph, the Prophet, has laid the foundation for a great work, and we will build upon it; you have never seen the quorums built one upon another. There is an almighty foundation laid, and we can build a kingdom such as there never was in the world. * * * I do not ask you to take my counsel or advice alone, but every one of you act for himself. * * * I want every man before he enters into a covenant to know what he is going to do; but we want to know if this people will support the Priesthood, in the name of Israel's God. If you say you will, do so."

The greatest number said that they would so sustain the authorities; Brigham Young and the Twelve were upheld, and the Church was saved.

The enemies of the Saints were soon impressed with the fact that "the blood of the martyrs is the seed of the Church." "Mormonism" promised to grow with greater force than ever before. A great character had arisen to fill the place of the Prophet. Upon the foundation laid, a kingdom was to be built whose equal "There never was in the world."

B.—Bogus Brigham.

But while this was the case, the anti-"Mormons" also seemed bent upon carrying out their plans, which were to drive the Saints away, harass or utterly destroy them. They were not satisfied with having martyred the Prophet and Patriarch. They seemingly wished to treat all the leaders in a like manner and were determined to scatter the people.

The forced exodus to the West was near at hand. Before the Saints should forsake their homes once more, they wished to enjoy the sacred blessings of the Temple, and were therefore counseled to bend all their energies upon completing the edifice. And this they did, often amidst sore persecutions from their enemies. The leaders were in constant danger of being ensnared, and were frequently compelled to go into hiding to avoid arrest, emerging from concealment when danger was temporarily over.

It was under such circumstances that the "Bogus Brigham" arrest occurred. The President, the Twelve and other Elders were in the Temple when a marshal and his posse came to the door to arrest Brigham Young. William Miller, who much resembled him, threw on a cloak at the request of Brigham and went down to the entrance of the building, mutely surrendering to the elated officers. People who appreciated the joke stood about the carriage weeping and questioning, but Miller made no reply, and soon the vehicle containing the prize was on the way to Carthage, where the prisoner was to be tried on some fabricated charge, or perhaps treated to powder and ball, as was Joseph and Hyrum. The sequel to the rich ruse is thus told by President Young himself:

"When they arrived within two or three miles of Carthage, the marshal, with his posse, stopped. They arose in their carriages, buggies and wagons, and, like a tribe of Indians going to battle, or as if they were a pack of demons, yelling and shouting, exclaimed: 'We've got him; we've got him; we've got him.'"

"When they reached Carthage, the marshal took the supposed Brigham into an upper room of the hotel, and placed a guard over him, at the same time telling those around him that he had got him. Brother Miller remained in the room until they bade him come to supper. While there parties came in, one after the other, and asked for Brigham. Brother Miller was pointed out to them. So it continued, until an apostate Mormon, by the name of Thatcher, who had lived in Nauvoo, came in, sat down and asked the landlord where Brigham was.

"'That is Mr. Young,' said the landlord, pointing across the table to Brother Miller.

"'Where? I can't see any one that looks like Brigham,' Thatcher replied.

The landlord told him it was that fleshy man eating.

"Oh, h—l!" exclaimed Thatcher, 'that's not Brigham; that's William Miller, one of my old neighbors.'

Upon hearing this the landlord went, and tapping the sheriff on the shoulder, took him a few steps to one side and said:

"You have made a mistake. That is not Brigham Young. It is William Miller, of Nauvoo."

"The marshal, very much astonished, exclaimed: 'Good heavens, and he passed for Brigham!' He then took Brother Miller into a room, and turning to him, said: 'What in h—l is the reason you did not tell me your name?'"

"You have not asked me my name," Brother Miller replied.

"Well, what is your name?" said the sheriff, with another oath.

"My name is William Miller."

"I thought your name was Brigham Young. Do you say this for a fact?"

"Certainly I do," returned Brother Miller.

"Then," said the marshal, 'why did you not tell me that before?'"

"I was under no obligation to tell you," replied Miller.

The marshal, in a rage, walked out of the room, followed by Brother Miller, who walked off in company with Lawyer Edmonds, Sheriff Backenstos and others, who took him across lots to a place of safety; and this is the real birth of the story of 'Bogus Brigham,' as far as I can recollect."

C.—The Exodus.

But the choosing of a leader, now so well settled, was not the only trouble staring the people in the face. Persecutions did not cease with the death of the Prophet, and it soon became apparent that the Saints must again leave their homes to find others in the wilderness as pointed out by the Prophet before his death.

A half-hearted effort was made by Governor Ford of Illinois to bring the murderers of the Prophet Joseph and his brother Hyrum to justice, and with this ostensible purpose in view he came to Nauvoo, September 24, 1844. On this same day Brigham Young received his commission as Lieutenant-General of the Nauvoo Legion. It was in May, 1845, before the trial was held. But the accused were "honorably acquitted." It was clearly apparent that there was no law for the "Mormons." In January, 1845, the Nauvoo Charter was repealed by the Legislature, which body yielded to the popular clamor, and the Saints then changed the name to the City of Joseph, in honor of the Prophet. This left matters so that there was no protection at all for the "Mormons."

On April 8, Governor Ford wrote to President Young advising him to "get off by yourselves" where "you may enjoy peace"; and then, added the counsel in confidence, that he migrate with his people to California. Senator Stephen A. Douglas, whom the Saints helped to elect, gave like advice, and others expressed views of a similar nature.

But Brigham Young, acting upon the advice of Joseph, "a designer without a peer among his fellows, as Brigham was an executor without a parallel," had already decided upon the West, beyond the Rocky Moun-

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tains, as the place of refuge for the Saints; and preparations to carry the plan into effect had hardly begun. The advice would soon be heeded.

The acquittal of the assassins so emboldened the mob element that no sooner was it generally known than fresh outrages, burnings, and persecutions were inflicted upon the defenseless Saints. Their houses were fired and the people driven from place to place. Fearing massacre, the Saints in the outlying settlements fled to Nauvoo for protection. The whole state was greatly excited. Then Governor Ford called out the militia, and General Hardin was sent, October 1, 1847, to Hancock county to restore order, which he did. Then he held a conference with the "Mormon" leaders, and backed by a requisition from nine counties, asked them again to leave the state, the movement to begin in the spring. Brigham Young and his people agreed in writing to the demand, knowing full well there was no alternative between exodus and extermination by massacre.

As rapidly as possible preparations were made to move westward, pursuant to the agreement made. Land was disposed of, leased or exchanged for animals and wagons; and such household property as could not be taken, was sold, or left for sale in the care of agents.

The Saints had made great efforts to complete the Temple, so that they might enjoy its holy ordinances before setting out upon their journey. It was so far completed in October, 1845, that a three days' conference was held in it; and during December of that year and the following January, Brigham Young and other of the Apostles administered to many hundreds of the people therein. The holy building had been all but completed in the midst of renewed persecution, and the administering of the ordinances of the endowment took place while preparations were being made to evacuate the city.

The exodus began on the 4th of February, 1846, Charles Shumway being the first person to cross the river on his way west. The ferries over the Mississippi were afterward kept busy night and day, until the river froze over, when crossing was continued on the ice. The first camp was on Sugar Creek, nine miles west into Iowa. There the advance companies pitched their tents, until the leaders and the remainder should arrive. Brigham Young, who, with the Twelve, directed all the movements, crossed over and arrived at the camp on the 15th. It was now bitterly cold. Already great suffering had been endured. The poor exiles, with their sick families, camped in the snow, scraping it from the ground to make their beds, or slept in the cold wagons almost in sight of their comfortable homes from which they had been driven. Snow, storm, savages and the untrodden wilderness lay before them.

Well might it be said that "there is no parallel in the world's history to this migration from Nauvoo."

The first night out "nine wives became mothers; nine children were born in tents and wagons in that wintry camp. How these tender babes, these sick and delicate women, were cared for under such conditions, is

left to the imagination of the sensitive reader. How these 'Mormon' exiles, outcasts of civilization, carrying their aged, infirm and helpless across the desolate plains and prairies, were tracked and trailed thereafter by the nameless graves of their dead, is a tale which, though often attempted, has never been and never will be fully told."

D.—Crossing the River Into Iowa.

It was under such circumstances that the labor of temporary organization, by Brigham Young, began at Sugar Creek. Getting into a wagon his voice rang out over the congregation: "Attention, the whole camp of Israel!" There stood the law-giver and commander, kind and great in the midst of suffering; undaunted, self-possessed in affliction's sorest trial. Then followed practical, plain instructions as to the order and arrangement of the camp; with a tone of authority, tempered with love and firmness, he told the people that "we will have no laws we cannot keep, but we will have order in the camp. If any want to live in peace when we have left this place, they must toe the mark."

The companies now consisted of about four hundred wagons, but there were not enough teams to make a rapid journey. After having petitioned the Governor of Iowa for protection while passing through his Territory, President Young and the Apostles made a farewell visit to Nauvoo, and while there held a parting service in the Temple, giving needed counsel to the remnant of the Saints who were to remain a short season, but whose destiny it was to suffer even more than their comrades who had gone before. Returning to the camp on Sugar Creek, President Young gave orders to advance on the 1st day of March, and by noon of that day the camp began to move. As a parting thought, he wrote in his diary:

"Our homes, gardens, orchards, farms, streets, mills, bridges, public halls, magnificent Temple, and other public improvements, we leave as a monument of our patriotism, industry, economy, uprightness of purpose, and integrity of heart, as a living testimony of the falsehood and wickedness of those who charge us with disloyalty to the Constitution of our country, idleness and dishonesty."

That day the camp traveled five miles. Then from day to day the weary march was slowly continued in mud, snow and rain. The exiled people strengthened by a higher Power, pressed on in search of a new home, in some unknown place among the mountains, where mobs could not molest.

Shoal Creek, in the Chariton River region, was reached on the 27th day of March. In this place the camps were delayed about three weeks by freshets, and in the meantime a more complete organization was effected. Companies of "hundreds," "fifties," and "tens" were formed, and captains appointed over them. The journey was thereafter continued, and at various points in Iowa, between the two great rivers, tem-

porary settlements were made, chief among which were Garden Grove and Mount Pisgah, where farming operations were engaged in for the benefit of those who should follow after.

About June 15, Brigham Young, with the vanguard of the emigrating trains, reached the Missouri, followed by the main body in July. They stopped at a place on the east side of the river, which they named Kanesville, now known as Council Bluffs. Soon a part crossed to the west side of the river, pitching their tents upon the Indian lands. The Saints in both places were heartily welcomed by the Pottawatomie and the Omaha Indians. Later in the season, in what is now Florence, was founded the celebrated Winter Quarters, with a population of about four thousand souls.

It was the intention of the "Mormon" leader to hasten onward that summer and fall with a band of pioneers to explore the Rocky Mountains. The muster for volunteers, for this purpose, was in progress at Mount Pisgah, under the direction of Apostle Woodruff, who had recently returned from England, when the "Mormon" nation of twelve thousand souls, thus stretching across the whole of Iowa, was startled by a call for volunteers—for a "Mormon" battalion—to do battle for their country against Mexico.

This event changed the plans, and the people were compelled to remain in Winter Quarters, and in the other settlements in Iowa, over winter.

Review Questions—Lesson IV.

1. What does the historian Bancroft say about the migration from Nauvoo?
2. Who was at Nauvoo, to seek the leadership?
3. Give an account of what occurred in the meetings.
4. What was the final result?
5. What do you think are the strongest points made by Brigham Young in his remarks to the people?
6. Tell the story of Bogus Brigham.
7. When was the charter of Nauvoo repealed?
8. What is a charter?
9. What body granted the charter?
9. What was the sad result of the repeal of the charter?
10. Why was it desirable to complete the Temple before leaving the city?
11. When did the exodus begin?
12. Tell of some of the sufferings of the exiles.
13. What did Brigham Young write in his diary as a parting thought?
14. Where did the Saints make their temporary settlement?
15. What was it caused them to stay over winter in Iowa?

LESSON V.

Brigham Young

(CONTINUED)

As Leader of the Mormon Exodus. (Continued.)

- A. THE PRESIDENT'S WISDOM AND WATCHCARE.
- B. THE ADMISSION OF TEXAS AND THE WAR WITH MEXICO.
- C. THE MORMON BATTALION.
- D. WINTER QUARTERS.

"Utah was founded by a colony of religious exiles who were driven thither, as the Puritans to America, by persecution. The migration of the Latter-day Saints to the fastnesses of the Rocky Mountains has often been compared to the flight of the Children of Israel, and so their pilgrimage may well be called the Modern Exodus. Brigham Young was not only the Moses of the Latter-day Israel, but also the Joshua, since he both led his followers to their land and established them therein."—Anderson's Life of Brigham Young.

A.—The President's Wisdom and Watchcare.

The magnitude of an undertaking of thus transplanting a whole people, many of whom were without even the common necessities of life, from prosperous homes to a wilderness, may better be imagined than described. Numbers of these people, upon beginning their journey, had only enough supplies for themselves and their animals for a few days. Brigham Young and the Twelve started with provisions enough for a year, but in a few weeks this had all been distributed to the needy and the suffering in the camp. There were many things to hinder the progress of the train in their onward course. Amidst cold, exposure, sickness, hunger, and their attendant hardships, it is little wonder that dissatisfaction at times broke out, that some persons in the camp be-

came unmanageable. It is a wonder, however, that so little disunion existed, that such satisfaction prevailed. The people, of course, had their faults and weaknesses, but it must be remembered they were surrounded by circumstances where these were sure to be made apparent.

Upon Brigham Young rested the whole responsibility of providing, adjusting, organizing and planning. His annoyances, perplexities and anxieties were severe, and, indeed, wore so heavily upon him that in one public meeting he is said to have remarked that he could scarcely keep from lying down and sleeping to await the resurrection.

But such feelings were not long at a time entertained by him. His jovial spirit soon returned to kindle new life in his followers, and his wise counsels and firm demeanor, as well as his just decisions, engendered peace and harmony among them.

He understood fully human nature, and realized that work is necessary to contentment and happiness. Labor was therefore provided. During the stay in Winter Quarters, a grist mill was erected, which the Saints scarcely expected would be of much benefit to them, but it gave the men employment, and kept them from the worst of all evils, idleness. In addition to building the mill and digging the race, and providing shelter for their families, a council house was erected. Willow baskets, washboards, and half-bushel measures, were extensively manufactured. The women, besides attending to their household duties, were occupied in spinning, knitting, and making leggings from skins of animals. Some of the men, in the various camps, took work on farms, split rails, cleared timber, fenced land, and husked corn. The whole community were thus engaged in creating resources on the way, and were as happy as they were busy. The President counseled, directed, and with uncommon care watched over the migrating thousands. He superintended the work with a zeal and watch-care unequalled. Says the camp journalist: "He sleeps with one eye open and one foot out of bed, and when anything is wanted, he is on hand." His care "was extended," says Tullidge, "to every family, every soul; even the very animals had the master friend near to ease and succor them. A thousand anecdotes could be told of that journey to illustrate this. When traveling, or in camp, he was ever looking after the welfare of all. No poor horse or ox even had a tight collar or a bow too small but his eye would see it. Many times did he get out of his vehicle and see that some suffering animal was relieved."

Understanding the good effect that a happy mind has on the body, he was not averse to amusements, and frequently permitted dancing, and other recreation to a proper extent, since such diversion tended to lighten present toils, and to assuage the troubles of the past—to make the most of joy and the least of sorrow. The camp was thus made measurably free from useless repining. "We were happy and contented," says John Taylor, "and the songs of Zion resounded from wagon to wagon, reverberating through the woods." They had a brass band along,

Captain Pitt's, that frequently cheered the drooping spirit by strains of music.

On the night of March 1st, when the first camp was pitched beyond Sugar Creek, after prayer, they held a dance, and as "the men of Iowa looked on they wondered how these homeless outcasts from Christian civilization could thus praise and make merry in view of their near abandoning of themselves to the mercies of savages and wild beasts. In the song and the dance the Saints praised the Lord. When the night was fine, and supper, which consisted of the most primitive fare, was over, some of the men would clear away the snow, while others bore logs to the camp-fires in anticipation of the jubilee of the evening. Soon, in a sheltered place, the blazing fires would roar, and fifty couples, old and young, would join, in the merriest spirit, to the music of the band or the rival revelry of the solitary fiddle. As they journeyed along, also, strangers constantly visited their camps, and great was their wonderment to see the order, unity and good feeling that prevailed in the midst of the people. By the camp-fires they would linger, listening to the music of the song; and they fain had taken part in the merriment had not those scenes been a sacred worship in the exodus of a God-fearing people."

After the completion of the council house (in Winter Quarters), arrangements were made for a number of dancing parties and festivals to be held in it, and President Young proposed to show them how to go forth in the dance, in a manner acceptable before the Lord. He did so by offering up prayer to God at the opening and closing of the exercises, and permitting only modest deportment and decorum throughout.

That winter his wisdom in dealing with the Indians was revealed. Living on Indian lands, and being frequently annoyed by the red men, who stole their cattle, a conflict easily could have been provoked; but Brigham took great pains to instruct the people as to the just and proper manner of treating the Indians. The result was a good feeling between the savages and the "Mormons." His policy towards the Indians, of feeding instead of fighting them, was then adopted, and to his honor ever maintained.

The Saints' spiritual welfare, the moving motive of their exodus, was not neglected, frequent meetings being held, in which the people were stirred to diligence in religious duties. Thus the temporal and the spiritual joined hands; the wanderers both watched and prayed; religious zeal had a companion in common sense—all combining to keep the "Mormon" pilgrims cheerful and healthy in mind. With the body and the intellect feasted on pleasant thoughts and themes, peace and harmony prevailed in the "Camps of Israel."

B.—The Admission of Texas and the War With Mexico.

"If Texas petitions Congress to be adopted among the sons of lib-

erty, give her the right hand of fellowship." "Let the Union spread from the east to the west sea; when we have the red men's consent."—Joseph Smith, **Views of the Powers and Policy of the Government of the United States.**

The proposition to admit the republic of Texas into the Union was the great question on which the people of the United States divided in the presidential election of 1844. The Democrats favored the proposition, the Whigs opposed it. The Democrats won in the election of James K. Polk of Tennessee as President of the United States. Texas had won her freedom from Mexico, in 1836, and had asked to be admitted into the Union as soon as they had thrown off the Mexican yoke, but President Van Buren, who feared a war with Mexico, had declined the first proposition of Texas. In the last year of Tyler's administration annexation was again agitated. The immense country known as Texas embraced an area of 237,000 square miles, a domain more than five times as large as Pennsylvania, and had now a population of over 200,000 souls. When, in December, 1844, Congress convened, the proposition to admit Texas into the Union was formally brought forward and earnestly debated. On the 1st of March, 1845, just three days before the close of Tyler's administration, and about the time the Saints were being advised to get off by themselves, the bill of annexation was adopted by Congress. The President immediately gave his assent, and the Lone Star state took its place among the States of our Nation. The act of Congress was ratified by the Texas Legislature, July 4, 1845, and the union was completed. As soon as the resolution to annex Texas passed Congress, the Mexican minister at Washington, Almonte, demanded his passports and left the United States. Knowing the warlike attitude of Mexico, the authorities of Texas sent an immediate and urgent request to President Polk to despatch an army for their protection. Accordingly, General Zachary Taylor was ordered from Camp Jessup, in Western Louisiana, to occupy Texas. Then followed the war with Mexico,* declared March 11, 1846, which ended with the victories of General Winfield Scott over the Mexican General, Santa Anna, the treaty of Guadalupe Hidalgo, concluded on the second day of February, 1848, and the proclamation of peace by President Polk, July 4, following. The war decided the boundaries between the two countries, and gave Texas to the United States. The whole of New Mexico and upper California was also relinquished to the United States, for \$15,000,000; and in this way was the territory of the United States at last spread out in one broad belt from ocean to ocean. The country acquired

*The plan of the war was to strike Mexico in three directions—California and New Mexico by General Kearney; along the Rio Grande by General Taylor; and from the Gulf Coast to the head of Mexico, by General Winfield Scott.

through this war included the present states of California, Utah, parts of Colorado, and Wyoming, and the territories of Arizona and New Mexico.

C.—The Mormon Battalion.

When, on June 26, 1846, Captain J. Allen, who had been detailed by General Stephen Kearney, the commander of the Army of the West then at Santa Fe, came to Mount Pisgah and made his call for volunteers which was a part of the government's plans to invade the northern Provinces of Mexico, it is not surprising that there should be great consternation in the camp of the Saints. The people were so accustomed to persecution that it is little wonder the body of the people should think that the army was upon them when they heard of the officer's arrival. Furthermore, a compact, known as the Brannan Compact had been received in which it was threatened by a company of Washington sharpers, that if the Saints did not sign an agreement to transfer certain lands, upon which they were to settle, to the sharpers, known as Benson & Company, President Polk would order the "Mormons" disarmed and dispersed, on the ground that it was their intention to take sides with Mexico in the impending struggle; or with Great Britain, which country just then claimed Oregon. Brannan sailed with 235 "Mormons," on the ship *Brooklyn* from New York for California, around Cape Horn about the time the Saints left Nauvoo, intending to join the other Saints somewhere on the Pacific Coast. He had signed this peculiar document for the people and this fact was doubtless known to the people and was evidently a ground for fear. However, the "agreement" had been considered by President Young and the Twelve as early as February 17, 1846, at Sugar Creek, and the proposition was promptly rejected without even an answer. "We concluded that our trust is in God, and we look to him for protection," said they; "and," added President Young later, "this was a plan of political demagogues to rob the Latter-day Saints of millions and compel them to submit to it, by threat of Federal bayonets." But it was natural for the uninformed to ask when the officer appeared at Mount Pisgah, "Is the threat to be carried out?"

Shortly after the Saints were expelled from Illinois, Colonel J. C. Little had been sent to Washington on the suggestion of President Young to seek aid from the Government, to assist them in their western march. He was not to ask for money, but rather for work in which the Saints could earn means to aid them in their exodus. It was thought they might be permitted to freight provisions to Oregon and other Pacific coast points. Colonel Little, through letters of introduction, obtained an interview with President Polk who referred to the Saints as good citizens and loyal Americans and for that reason he expressed a desire to do them all the good he could consistently. The petition which Colonel Little presented to the President closed with these words:

"From twelve to fifteen thousand 'Mormons' have already left Nauvoo for California, and many others are making ready to go; some have gone around Cape Horn, and I trust, before this time, have landed at the Bay of San Francisco. We have about forty thousand in the British Isles, all determined to gather to this land, and thousands will sail this Fall.

"There are also many thousands scattered through the States, besides the great number in and around Nauvoo, who will go to California as soon as possible, but many are destitute of money to pay their passage either by sea or land.

"We are true-hearted Americans, true to our native country, true to its laws, true to its glorious institutions; and we have a desire to go under the outstretched wings of the American Eagle; we would disdain to receive assistance from a foreign power, although it should be proffered, unless our Government shall turn us off in this great crisis, and compel us to be foreigners.

"If you will assist us in this crisis, I hereby pledge my honor, as the representative of this people, that the whole body will stand ready at your call, and act as one man in the land to which we are going; and should our territory be invaded, we will hold ourselves ready to enter the field of battle, and then like our patriotic fathers, make the battlefield our grave, or gain our liberty."

About this time news reached Washington of the first battles of General Taylor with the Mexicans, and this determined the President to call upon the "Mormons" to aid in the occupancy of the Pacific coast, which resulted in the call of 500 volunteers to form a part of General Kearney's force to invade New Mexico and California. Colonel Little and General Thomas L. Kane, who, as Whitney says, (*History of Utah*, page 251) was "one of those brave and chivalric souls, too rarely met with in this world, ever ready to espouse, from a pure sense of justice and knightly valor, the cause of the oppressed," were dispatched to General Kearney with the decision relative to the "Mormons." General Kearney then detailed Captain James Allen to proceed to the camps of the Saints, muster the battalion, and march them to Fort Leavenworth to be armed and prepared for the field.

Thus originated the call for the "Mormon" battalion. However the call was meant, whether for the good or the ill of the "Mormons," the Saints in that day viewed it in the latter light; but when the recruiting officer came to President Young, at Council Bluffs, he was promptly told: "You shall have your battalion, Captain Allen, and if there are not young men enough, we will take the old men; and if they are not enough we will take the women."

Let us remember the circumstances that surrounded this people; the story of their recent treatment from the citizens and the government of Illinois; the scenes of Missouri, and then it can be more fully understood with what nobility of mind they responded to the call of their country—what patriotism inspired them. Taking up the key words of their leader, "You shall have your battalion," leading Elders cheerfully responded to the call. Men were sent to all the camps to summon to headquarters, the old men and the boys to supply the place of the men—the strength of the

people—who were enlisted in the battalion. When all were gathered in Council Bluffs, President Young, at a meeting in the bowery, July 25, 1846, delivered to the congregation an earnest speech, in which he told his people “not to mention families to-day; we want to conform to the requisition made upon us, and we will do nothing else until we accomplish this thing. If we want the privilege of going where we can worship God according to the dictates of our consciences, we must raise the battalion. I say, it is right; and who cares for sacrificing our comfort for a few years? * * * I want to say to every man, the Constitution of the United States, as framed by our fathers, was dictated, was revealed, was put into their hearts by the Almighty, who sits enthroned in the midst of the heavens; although unknown to them it was dictated by the revelations of Jesus Christ, and I tell you, in the name of Jesus Christ, it is as good as ever I could ask for. I say unto you, magnify the laws. There is no law in the United States, or in the Constitution, but I am ready to make honorable.”

Colonel Thomas L. Kane, who was present at the time of the muster, says of the event:

“A central mass meeting for council, some harangues at the remotely scattered camps, an American flag brought out from the store-house of things rescued and hoisted to the top of a tree mast, and in three days the force was reported mustered, organized and ready to march.

“There was no sentimental affectation at their leave-taking. It was the custom, whenever the larger camps rested for a few days together, to make great arbors or boweries, as they called them, of poles, and brush, and wattling, as places of shelter for their meetings of devotion or conference. In one of these, where the ground had been trodden firm and hard by the worshipers, was gathered now the mirth and beauty of the ‘Mormon’ Israel. If anything told that the ‘Mormons’ had been bred to other lives it was the appearance of the women as they assembled here. Before their flight they had sold their watches and trinkets as the most available recourse for raising ready money; and hence, like their partners, who wore waistcoats cut with useless watch pockets, they, although their ears were pierced and bore the marks of rejected pendants, were without ear-rings, chains or brooches. Except such ornaments, however, they lacked nothing most becoming the attire of decorous maidens. The neatly darned white stockings, and clean white petticoat, the clear-starched collar and chemisette, the something faded, only because too well washed, lawn or gingham gown, that fitted modestly to the waist of its pretty wearer—these, if any of them spoke of poverty, spoke of a poverty that had known better days. With the rest attended the Elders of the Church within call, including nearly all the chiefs of the High Council, with their wives and children. They, the bravest and most trouble-worn, seemed the most anxious of any to throw off the burden of heavy thoughts. Their leading off the dance in a double cotillion was the signal which bade the festivity to commence.

“Light hearts, lithe figures, and light feet had it their own way from an early hour till after the sun had dipped behind the sharp skyline of the Omaha hills. Silence was then called, and a well-cultivated mezzo-soprano voice, belonging to a young lady with fair face and dark eyes, gave with quartette accompaniment, a little song, the note of which

I have been unsuccessful in repeated efforts to obtain since—a version of the text touching to all earthly wanderers:

“By the rivers of Babylon we sat down and wept;
We wept when we remembered Zion.”

“There was danger of some expression of feeling when the song was over, for it had begun to draw tears, but, breaking the quiet with his hard voice, an Elder asked the blessings of heaven on all who, with purity of heart and brotherhood of spirit, had mingled in that society, and then all dispersed, hastening to cover from the falling dew.”—Thomas L. Kane.

D.—Winter Quarters.

The battalion went away in the summer of 1846, and their going delayed the pioneer journey to the Rocky Mountains for a year. It was now decided by the camps of Israel to build homes and settle for the winter.

In the mean time, the remnant who were left in Nauvoo, had been cruelly driven that winter from their homes by mobbers. Their brethren were now either marching under the good old flag to do battle for our country in Mexico, or were preparing for the hardships of the coming winter, among the red men, in the wilderness of Iowa. The “Mormons” and the red men got on well together, as it was Brigham Young’s policy then and ever afterwards to treat the Indians fairly and with due consideration. Further, the Indians had been driven from their pleasant lands on the Mississippi, and the “Mormons” from their beautiful Nauvoo, leaving both full of grievances against their fellows of the East. The Potawatomes were east of the Missouri river, in Iowa; while the Omahas were on the west bank, in Nebraska. Through the good offices of Colonel Kane, President Polk gave full permission for the “Mormons” to temporarily remain on these Indian lands. President Young instructed the Saints on the west side of the river to gather into one place, and the site so chosen was called Winter Quarters, now Florence, Nebraska, about five miles above the city of Omaha. Here the people built 700 houses of logs, turf, and other primitive material. The town was laid out in square blocks, straight streets, and had workshops and mills, and a tabernacle of worship. It was well fortified, with stockade and blockhouses, for friendly or not, it was always well to be prepared for the treachery of the red man. A regular church organization was effected. There were twenty-two wards in the strange frontier city, with a bishop over each and also a high council. There were four thousand people thus housed in Winter Quarters, and on the east of the river in Iowa, there was a little ward of about 200 people. “They endured much suffering. There was a lack of food and clothing. Fevers broke out among them, and many slept the sleep of death on the prairies. At Winter Quarters alone there were over six hundred buried.” President Young kept the people busy with work

knowing well the power of the spirit of work to keep buoyant the spirits of men. There were factories, shops, and mills. "Everybody was kept busy. The organizations of the Church were continued, religious meetings held, missionaries sent abroad, schools established. Many men scattered through the surrounding states in search of work. Teams and supplies were sent back to relieve the poor remnants of Nauvoo, in their flight from tyrant mobs."

The spirit that later founded and made thrifty the hundreds of "Mormon" settlements in the Rocky Mountains and made the American desert blossom like a garden, was here fostered, nourished and directed, by that wonderful leader, colonizer and undaunted pioneer, Brigham Young.

And so passed the winter of 1846-47.

REVIEW QUESTIONS—LESSON V.

1. Who founded Utah? 2. Upon whom did the great responsibility rest? 3. What did Brigham Young provide to make the people happy? 4. Tell what the people did at Winter Quarters? 5. What is necessary to contentment and happiness? 6. Did Brigham Young treat the Indians with consideration? 7. What was done for the temporal and spiritual welfare of the Saints? 8. How did Joseph the Prophet view the expansion of our country? 9. Tell the story of the admission of Texas. 10. What was the cause of the war with Mexico? 11. What the result? 12. What did the war decide? 13. Name the country acquired. 14. How was the "Mormon" battalion mustered? 15. What was Col. J. C. Little's mission to Washington? 16. What determined the President to call upon the "Mormons" to aid in the war? 17. Give the main points in Col. Thomas L. Kane's description of the scenes at the muster. 18. Describe Winter Quarters, now Florence, Nebraska, as it was at that time.

LESSON VI.

Brigham Young

(CONTINUED)

AS A LEADER OF THE MODERN EXODUS.

(Continued.)

A. INSTRUCTIONS FOR THE PIONEER JOURNEY.

B. THE PIONEERS AND FIRST COMPANIES.

C. INCIDENTS OF THE PIONEER JOURNEY.

"The colonies which this wonderful state-founding community has sent to the West, since that tidal wave rose in the exodus from Nauvoo, will stand as the most marked example of organic colonization which has occurred in the growth and spread of the American nation."—Tullidge's History of Salt Lake.

"With matchless will and energy he laid hold of the stupendous exodus of the people, and amidst indescribable suffering and hardship piloted them through the deserts and over the mountains to a new home in the wilderness."—Anderson's Life of Brigham Young.

A.—Instructions for the Pioneer Journey.

The Church being now reasonably well settled at Winter Quarters, and the five hundred valiant volunteers of the Mormon Battalion being on their journey to defend the country in the Mexican War, President Young began to look about for the continuing of the exodus to the Rocky Mountains. It was his intention to have them press west as early as possible in the spring. In contemplating this perilous journey he received "the word and will of the Lord concerning the Camp of Israel in their journeyings to the West," as found in the Doctrine and Covenants, Section 136. This revelation was received at Winter Quarters at the Camp of Israel,

Omaha Nation, west bank of the Missouri river, near Council Bluffs, on the 14th day of January, 1847. This remarkable revelation at once gave the outline of the proceedings for the journey as well as the moral code and a guide to proper conduct on the journey across the plains. It stamps its author as one of the greatest planners, organizers, law givers, and faithful religious directors of modern times. President Brigham Young always gave credit and glory to the Lord for the wisdom that he possessed. His rule of action was to learn the will of God and do it. While he himself possessed wonderful powers of organization, government and execution, and was a statesman in the highest sense of the word, displaying, besides, superior, common-sense ability in religious affairs, he always maintained that whatever he was and whatever greatness he possessed was due to the revelations of God and to the Gospel of Jesus Christ. He remarked many times that "Mormonism", which stands for the true Gospel of Christ and which is founded upon revelations, made him what he was.

This revelation should be carefully studied and read by the class since it contains some of the most instructive points on ethics and the practice of our religion that can be found in any of our records. Besides it explains the method which the pioneers adopted in crossing the plains.

B.—The Pioneers and First Companies.

Conforming with these instructions, the Saints made every preparation for an early departure from Winter Quarters which had now grown into a flourishing city. Just as the people were beginning to make things appear like home and to become accustomed to the conditions, it was time to leave, once again, their homes to seek others in the wilderness a thousand miles away over untrodden plains somewhere in the mountains. Preparations continued during the winter and early spring for the removal, and on the 7th day of April, immediately after conference, the pioneers started from Winter Quarters. Twelve times twelve able bodied men were selected to pave the way. One of these, Ellis Eames, fell sick, and returned to camp the first day out, leaving the number of original pioneers at 143 with three women and two children. They had 72 wagons, 93 horses, 52 mules, 66 oxen, 19 cows, besides 17 dogs and some chickens. They carried a cannon to over-awe the Indians. There were blacksmiths, mechanics, farmers, builders, so that the band was ready not only to fight its way through but also to construct it. They were prepared so that when they should reach the place which God should designate as their journey's end to colonize and build up the country by tilling the earth and making the best use of the resources that might be found. They chose a clerk, Thomas Bullock, and two historians, Willard Richards and William Clayton. On the 8th day of April, they encamped near Elk Horn during the next few days following. On the 17th

day of April when the camp was about sixty miles west of the starting point, President Young thoroughly organized the pioneers into a military company with fourteen captains of divisions and officers, himself being Lieutenant-General and Stephen Markham colonel. "Some of President Young's instructions to the camp indicated his masterly ability in organization and discipline. He arranged for the men to travel in a compact body, each with his loaded gun in hand or if a teamster, in his wagon, ready for instant use. Each man was to walk beside his wagon under orders not to leave it without permission. Whenever practicable, two wagons were to travel abreast. At the call of the bugle at 5 o'clock in the morning, all were to arise, assemble for prayers, feed teams, get breakfast, and be ready to start at the second call of the bugle at 7 o'clock. At 8:30 in the evening, the bugle sounded and all were to retire for prayers in their own wagons, and were expected to be in bed by nine o'clock. The Sabbath was to be observed. The night was divided into two watches and twelve men were to stand guard at a time. The usual method of forming corrals was adopted and was done by locking the fore wheel of each wagon to the hind wheel of the one ahead, with the tongue out. The animals grazed at times some distance away but generally kept in a circular or oblong enclosure of the organization. With this organization and equipment and with these and other instructions given as needed, the pioneers wended their way West, a journey of a thousand miles or more being mostly on foot.

Interspersed with many a thrilling incident and many a manifestation of the goodness and mercy of God, their dreary march was continued until that memorable 24th of July, 1847, when from an elevation of the Wasatch the founder of Utah sick with fever gazed with wondering admiration upon the great Salt Lake Valley—upon a panarama of sagebrush, mountains, valley, lake, river, and hills spread out before him—the future home of the "Mormons."

C.—Incidents of the Pioneer Journey.

The pioneers had traveled three months and seventeen days. They passed along the north banks of the Platt river for hundreds of miles. President Young preferred this side of the river, notwithstanding they were compelled to break new roads because they and the Saints who should follow would thus escape coming in contact with the quarrelsome Missourians, many companies of whom were making their way west on the south side which was the regular route and upon which the grass was more plentiful and the Indians less troublesome. Thousands followed in their footsteps and the route for years was known as the old "Mormon" road. The engines of the Union Pacific now thunder along the course of the river through the fruitful fields of Nebraska on a grade which covers this old trail for several hundred miles. On the 21st of

April a band of Pawnee Indians visited the pioneers and demanded presents which were doled out to them from the scanty store. But the Indians rode away unsatisfied and that night the pioneers passed the cold and stormy hours with some apprehensions of an attack. The old cannon was made ready for use and placed in position outside of the camp in case of an assault. The morning, however, found the camp in the enjoyment of peace. It was during that night that some of the brethren who had been placed on guard and who were weary with the previous day's march, fell asleep at their posts. Their sportive companions took away their guns and head coverings so that when they awoke they were without head covering or defense. Their chagrin was their only reproof. The treacherous tributary of the Platt, Loupe Fork, was crossed with much difficulty. Here it was that the boat "The Revenue Cutter" was used in crossing and rafts were constructed to carry the wagons over the treacherous beds of quicksand. Whitney, in his history, relates an incident which occurred just prior to their crossing this river and which illustrates the fair and honest nature of President Young, as well as his eager haste to have no act committed that would in any way expose the pioneers to suspicion of the government. "Some of the pioneers had picked up a few plow shares and other pieces of iron lying around the side of a government station which had recently been burned to the ground during the incursion of the hostile Sioux. President Young would not permit this appropriation of the property except upon the score of the government's indebtedness to James Case, one of the company who had been employed as an Indian farmer. Those who took the iron were required to settle for it with Father Case who was in turn directed to report to the proper authorities the amount which he had thus collected on account."

On the 1st day of May, near Grand Island, the pioneers engaged in a buffalo hunt. In those days the prairies swarmed with these now almost extinct animals. As many as fifty thousand had been seen in one day. The chase resulted in the killing of one bull, three cows, and six calves, which were brought in wagons into the camp and the meat was distributed equally among the companies. At that time it was customary for travelers to kill game without restraint. It was not unusual to see acres of ground covered with carcasses, wool, and other remains of the slaughter. After the chase, President Young took occasion to instruct his men not to kill uselessly. Said he, "If we slay when we have no need, we will need when we cannot slay." This was in keeping with his views on economy and his ideas of utility. Every created thing in his eyes had a mission to perform. It was a sin to divert anything from its termination of its usefulness, and from its profitableness to some valuable end. In a sermon he said on one occasion: "If a man is worth millions of bushels of wheat or grain, he is not wealthy enough to suffer his servant girl to sweep a single kernel of it into the fire; let it be eaten by something and pass again into the earth and thus fulfill the purpose for which it grew."

On the 21st day of May, the pioneers reached a place where they erected a guide board 409 miles from Winter Quarters, and according to Fremont, 132 miles from Laramie. Marks of this kind were frequently erected to guide future emigrations. President Young would consult with his staff of men making out a route and the distances were measured with an original, but crude road meter invented by William Clayton.

On June 1st, they arrived opposite Fort Laromi, 543 miles from Winter Quarters. Here they were reinforced by a company of the invalid detachments of the Mormon Battalion and by some Saints from Mississippi, so that their number was increased to 265. Four men with Apostle Amasa Lyman as leader were selected to go to Pueblo to bring the main body of the Mississippi Saints to Laramie, then over the mountains in the pioneer trail. President Young and others consulted with the authorities at the Fort where they were kindly received. They hired a boat for fifteen dollars to help them in crossing the river.

James Buardoux, the principal man at the place, told them that the old "Mormon" enemy, ex-Governor Boggs of Missouri, had passed that way some days before. He warned Buardoux to look well after his animals when the "Mormons" came along. The general was not greatly prejudiced, however, for he said that no company could be worse than Boggs. He afterward remarked that the "Mormons" were the best behaved company that had come that way. After crossing the river a few days were consumed in repairing wagons, and they resumed their journey on the 4th day of June. Two companies of Missourians continually quarreling, overtook and passed the pioneers. President Young uttered a prophecy when he said: "They curse, swear, rip and tear and are trying to swallow up the earth; but though they do not wish us to have a place on it, the earth might as well open and swallow them up for they will go to the land of forgetfulness while the Saints, though they suffer some privations here, if faithful will ultimately inherit the earth and increase in power, dominion and glory." Surely this prophecy has come to pass, for today it would not be known that these Missourians ever crossed the plains only for the records of the "Mormons," while the increase of the Latter-day Saints and their growth in the mountains is a marvelous work and a wonder.

Beyond the Black Hills the pioneers again crossed to the North side of the river, consuming a week in so doing. President Young had sent previously a detachment of men ahead with the Revenue Cutter to help other companies over, and this work was progressing when the main body reached the ferry. For their services, the ferrymen received from the Missourians \$1.50 for each wagon and load, taking flour in pay at Missouri prices. Thus were the "Mormon" pioneers in an unexpected manner and at a time when they were most in need, given bread by their own enemies. "It looks," says President Wilford Woodruff, "as much of a miracle to me to see our flour and meal bags replenished in the Black Hills as it did to have the children of Israel fed with manna in the

wilderness." President Young considered this a fit place to establish a permanent ferry for the benefit of those who should come after, and so he detailed nine men to stay for this purpose, instructing them to divide their earnings among the needy in the next company, to be careful of the lives of those who were to be ferried over, to attend to their prayers; and to come with the next company of Saints from Winter Quarters.

On the 19th of June the journey was continued, and on the 26th South Pass was reached, where began the western descent of the Rockies. A short distance west from this place they met the scout and trapper, Major Moses Harris, from whom they gained some information, not at all encouraging, of the valley of the Great Salt Lake. As a place of settlement, he rather favored Cache Valley, (so called by trappers who cached their furs from Indians in this region,) as it was a "fine place for wintering cattle." On the 28th they arrived at Little Sandy, where they met Colonel James Bridger, who furnished additional information concerning the valley of the Great Salt Lake. His account was even less encouraging than the accounts already received. He thought it unwise to bring a large colony into the Great basin until it could be proven whether grain would grow there or not; and he it was who offered to give a thousand dollars for the first ear of corn ripened, or for the first bushel of wheat produced in the Salt Lake Valley.

Reaching Green River on the 30th day of June, the pioneers were met by Elder Brannan, who had crossed the snow-covered Sierras from his colony of Saints in California. He informed President Young that they had reached the Bay of San Francisco July 31st, the year previous, and were now settled on the San Joaquin River. He tried to induce the President to join his company, but neither the adverse reports of the mountaineers, nor Brannan's flattering description of the riches of the California coast, could change the determination of President Young to settle in the divinely appointed resting place of the Saints, in the midst of the mountains, on the shores of the Great Salt Lake. To the natural man this did not appear to be the wisest course, but Brigham Young saw with the eyes of inspiration, and the wisdom of his decision was revealed in after years.

After crossing the Green River the pioneers sacredly observed the "Glorious Fourth," it being Sunday, and continuing, reached Fort Bridger on the 7th of July, where preparations were made for the rough mountain journey before them. Leaving Fort Bridger on the 9th, they met Miles Goodyear, another mountaineer, near Bear River. His report of the valley was no more favorable than the others previously received.

On the 13th President Young was stricken with mountain fever, and fell behind the company. The next day Orson Pratt was instructed to organize a picked company to precede the pioneers. They were to select a trail over the mountains to Great Salt Lake, since it had been learned

that the route through Weber Canyon was impassable, owing to high waters. They proceeded down the Weber, and turning followed an almost imperceptible trail toward East Canyon. With much labor they passed up that gorge for several miles, then turned west up a ravine until they reached Big Mountain, from the summit of which, on the 19th of July, Orson Pratt and John Brown, first of all the pioneers, saw a glimpse of the Great Salt Lake Valley. Messengers kept the rear companies informed of the movements of the vanguard, and the latter were notified that it was the impression of President Young to have Pratt's company bear to the North, upon emerging from the mountains, and stop at the first place suitable for putting in crops. These instructions were followed, and resulted in the selection of the site of the present Salt Lake City.

The pioneers now traveled in three detachments. On the 23rd President Young reached the Big Mountain summit, from which, reclining in Apostle Woodruff's carriage, he caught a first glimpse of the visible portions of the valley. What a picture! What sentiments filled the heart of the Founder of Utah, as he gazed, full of earnest thoughts, on the scene before him. A resting place at last. Awakening from his reverie, he burst forth: "Enough. This is the right place. Drive on."

That day a messenger from the advance camps brought the news that the valley had been explored as far as possible, and that the choice of a spot for putting in crops had been made.

The next day—Pioneer Day, July 24th—President Young entered into the valley. Apostle Wilford Woodruff gives the following account of the entrance, and of the prophetic visions of their minds which he—among the last on earth of all that noble train—lived to see fulfilled:

"July 24th.—This is one of the most important days of my life and in the history of the Church of Jesus Christ of Latter-day Saints. After traveling six miles through a deep ravine ending with the canyon, we came in full view of the valley of the Great Salt Lake, the land of promise held in reserve by God as a resting place for his Saints. We gazed in wonder and admiration upon the vast valley before us, with the waters of the Great Salt Lake glistening in the sun, mountains towering to the skies, and streams of pure water running through the beautiful valley. It was the grandest view that we had ever seen till this moment. Pleasant thoughts ran through our minds at the prospect that, not many years hence, the house of God would be established in the mountains and exalted above the hills, while the valleys would be converted into orchards, vineyards, and fruitful fields, cities erected to the name of the Lord, and the standard of Zion unfurled for the gathering of the nations. President Young expressed his entire satisfaction at the appearance of the valley as a resting place for the Saints and felt amply repaid for his journey. While lying upon his bed, in my carriage, gazing upon the scene before us, many things of the future, concerning the valley, were shown to him in vision."

REVIEW QUESTIONS—LESSON VI.

1. Repeat the sentiments expressed at the head of the lesson on the Saints and their leader.
2. Who instructed Brigham Young how to

organize the Pioneers? 3. Give the main points in the instructions. 4. Tell how preparations were made to follow out these instructions. 5. What did Brigham Young say made him what he was? 6. To whom did he always give the credit? 7. Why should Sec. 136 of the Doctrine and Covenants be carefully studied by the class? 8. How were the pioneers organized? 9. Tell some incidents of the Pioneer journey. 10. Select some sentiment from the instructions of Brigham Young, and learn to repeat it. 11. Tell how the Pioneers entered Salt Lake Valley. 12. What did Wilford Woodruff write about the event?

LESSON VII.

Brigham Young

(CONTINUED)

Founder of Utah.

- A. EXPLORATIONS—RETURN TO MISSOURI.
- B. CHOSEN PRESIDENT OF THE CHURCH.
- C. COLONIZATION, ORGANIZATION, GOVERNMENT.
- D. CLOSING YEARS AND PERSONAL CHARACTERISTICS.

"In the heart of America they are now upon the border of a new Holy Land, with its Deserts and its Dead Sea, its River Jordan, Mount of Olives and Galilee Lake, and a hundred other features of its prototype of Asia."—Bancroft's Utah, p. 258.

A.—Explorations—Return to Missouri.

As Wilford Woodruff wrote, so verily it came to pass, for soon hundreds of settlements were founded in the valleys of the mountains, and the toil of the pioneers with the blessings of God soon converted the treeless desert into a fruitful garden.

No time was to be lost if the settlers were to secure a crop, for it was already late for planting. So they planted potatoes, and for the first time in the history of the west the waters were diverted upon the dry ground to give it "a good soaking," and modern irrigation was begun—an art which to-day is bringing millions of acres under culture for the use of man, and upon which our government is spending many millions of dollars to the enrichment of its citizens and to its own welfare and glory. The 24th of July is not only Pioneer day, but it might well be celebrated as the birthday of modern irrigation.

The next day was Sunday and everybody rested. Orson Pratt preached, showing how in this settlement God was fulfilling his utterances through

the mouths of his ancient prophets to "hide his people in the chambers of the mountains;" and how he was establishing "his house in the tops of the mountains." Brigham Young sat in his chair and gave practical advice to the people. They were not to work, hunt or fish on Sunday. The land was to be divided among the people, it was not to be bought or sold. Every man was to be industrious and care well for his land. No loafing nor laziness would be tolerated. Idleness is a curse, and it shall have no place among the people.

Then he told them he wished the surrounding country explored so that every nook and corner would be known so that those who were to follow might know of the facilities and advantages of the country. Parties were chosen to explore—and they went to Ensign Peak, to Black Rock, the lake and the west, to the warm springs, Jordan and surrounding country. President Young said Ensign Peak was "a good place to raise an ensign to the nations." (Read Isaiah 5:26). He was first to bathe in the lake.

The farmers began their work, and everybody was busy and thrifty. They were earnest in the stupendous tasks before them, in laying the foundation of the great commonwealth which their dreams had pictured. President Young, the architect of the New Zion and her institutions, in all he did, showed by the excellency of his plans and the wisdom of his decisions his keen insight into the future.

On the 28th of July, after a council meeting, President Young and the Twelve proceeded to a spot midway between the two branches of City Creek, where he struck the ground with his cane, exclaiming: "Here will be the temple of our God. * * * The city can be laid out perfectly square, north and south, east and west." The great temple in Salt Lake City, the corner stone of which was laid April 6th, 1853, and which was dedicated April 6th, 1893, covers this same spot of ground. It was then decided that the building of the city should begin at that point. The size of the blocks (ten acres), the width of the streets (eight rods), and their intersection at right angles, were also decided upon, and the plan of building the city was adopted. The whole proceeding was ratified by the people, at a meeting that evening. The general plan adopted here became a guide for the founding of all the cities of the Saints thereafter. At the meeting, the President took occasion to address the people on a variety of subjects of a temporal nature. He said that he was determined to have all things in order, and that "righteousness should be practiced in the land." Thus was Salt Lake City begun.

The next day President Young, with others, went to meet 140 men of the Battalion detachment, and about 100 Mississippi Saints who had come with them from Pueblo.

Returning with this needed re-inforcement, President Young was kept busy counseling and advising the people and planning for their welfare. In the early part of August the Twelve were baptised, followed

later by the people generally, all of whom renewed their covenants by baptism. Boweries for public meetings were erected, the "Old Fort" was projected and built, eighty-three acres of ground had been plowed and planted, the survey of the city was begun, logs were hauled from the canyon and building begun, further exploration was engaged in, salt was discovered by the lake, the land of the city was divided among the Apostles for an inheritance for them and their friends, and so the work went steadily on. A company of seventy-one men returned to winter quarters on the 17th of August.

On the 22nd, a general, special conference was held, at which the settlement, on motion of President Young, was christened Great Salt Lake City. Other important business affairs were considered. A Stake of Zion was organized, and the western Jordan and the creeks in the neighborhood were named. It was the intention that President Young and the pioneers should return to Winter Quarters that fall, and this conference was necessary that the people might be instructed by the leaders, in relation to themselves as well as to those who were now on the way, and who would soon enter the valley. The great colonizer's parting injunction shows his keen insight into the future, the wisdom of his plans, and reveals in him the architect of the new Zion and its institutions:

"It is necessary that the adobe yard (the stockade) should be secured so that Indians cannot get in. To accommodate those few who shall remain here after we return it would only be necessary to build one side of the fort, but common sense teaches us to build it all round. By and by men of means will be coming on, and they will want rooms and the men who build them will then be entitled to their pay. Make your walls four and one-half feet high, so that they can keep the cattle out, build your houses so that you will have plenty of fresh air in them or some of you will get sick after being used to sleeping in your wagons so long. We propose to fence in a tract of land thirty rods square, so that in case of necessity the cattle can be brought inside and the hay also be stacked there. In the spring this fence can be removed and a trench be plowed about twenty feet from the houses to enable the women to raise garden vegetables. I want to engage 50,000 bushels of wheat and the same amount of corn and other grain in proportion. I will pay you \$1.25 per bushel for wheat and fifty cents for corn. Why cannot I bring glass for you and you raise corn for me? Raise all the grain you can and with this you can purchase sheep, cows, teams, etc., of those who come here later on. We desire you to live in that stockade until we come back again, and raise grain next year."

Such of the pioneers and Battalion men as had families on the Missouri were selected to go with President Young on his return to Winter Quarters. On the 26th of August, the company numbering 108 men, thoroughly organized, bade "good-by to all who tarry," and proceeded East. The Saints, numbering over 1,500 souls, with over 600 wagons, who had departed from Winter Quarters according to the instructions received through President Young, were met in detachments by the pioneers on their eastward journey. From him they learned for the first

time where they were going. This gave them new courage, and they set their faces with fresh determination to gain the new Zion in the mountains. They were organized as directed, and the emigration committee had them in charge, Apostle P. P. Pratt and John Taylor having general supervision. Their companies began arriving in Salt Lake Valley in the latter part of September, and in the early part of October, all the trains had reached the city in safety.

The return trip of the pioneers, though full of hardships, was gladdened by many happy meetings with their friends. On the Platte, the party had a great many of their animals stolen, and would have lost all had it not been for the cunning of a very intelligent horse, owned by the President. This animal would not be driven away, but circled out far beyond the thieving Indians, followed by many of the other horses, returning to camp with its companions, in spite of the efforts of the savages to drive them away.

On the 31st of October, they marched in order into Winter Quarters, the streets being crowded with loving friends to greet them. Well might President Young say: "We were truly rejoiced once more to behold our wives, children, and old friends, after an absence of six months, having traveled over 2,000 miles, * * * and accomplished the most important mission in the last dispensation."

Prosperity had attended the people on the Missouri.

B.—Chosen President of the Church.

Up to this time Brigham Young had led the people as President of the Twelve Apostles, and there had been no First Presidency since the death of Joseph Smith. A general organization now took place preparatory to the migration contemplated in the spring. On the 5th of December, 1847, a council of the Twelve Apostles decided to fill the vacant quorum; accordingly at a general conference held on the east side of the Missouri—the headquarters of the Church being still on the frontiers—the First Presidency was re-organized. Brigham Young was sustained as the President of the Church of Jesus Christ of Latter-day Saints in all the world, with Heber C. Kimball and Willard Richards, his counselors. This was done on the 27th day of December. This action of the Apostles and Saints on the Missouri was ratified at a conference held in Fort Bowery in Great Salt Lake City, on the 8th of October the year following, just after President Young's second arrival in the valley.

Lively preparations were made, early in 1848, for the departure of the main body of the Saints from Winter Quarters. In the latter part of May the organization was completed on the Elk Horn which became the rendezvous for the west-bound pilgrims; and in the early part of June President Young, having first given the people instructions to be observed on the way, broke camp and set out on his second journey to the moun-

tains. The emigration consisted of three divisions, numbering 2,417 souls, with 822 wagons. He had general charge of all the companies, and special charge of the first and largest company which numbered 1,229 souls, with 397 wagons.

The chief body of the "Mormons" was thus moving to their new home, after having enjoyed, or rather endured, a temporary rest in the wilderness of something over two years. Winter Quarters was now almost deserted. Kaneshville, on the other side of the river, became a point of outfit and departure for "Mormon" emigrations, which now began from the old world, and continued for several years thereafter. Some of the leaders remained there to look after important Church business, while others were called on foreign missions. Before parting from them, President Young blessed them all, as well as those who were to accompany him to the valley; and among the consoling remarks which he uttered was this, that the Saints would never be driven from the Rocky Mountains. He and the Apostles had also issued an epistle, calling upon the Saints to gather to Zion, and upon the peoples of the nations to help them build a house to the name of the God of Jacob, a city of rest, a "habitation for the oppressed of every clime."

The first company of Saints under President Young arrived in Great Salt Lake City on September 20th, 1848, and in the course of a month thereafter all the trains had arrived.

During the absence of their leader the pioneer Saints had undergone many vicissitudes. The winter had been mild but food had been scarce. Thistle tops, sego and parsnip roots, constituted the vegetable diet. Skins in some instances served for clothing. The wild animals had annoyed them some, but the worst plague of all was the swarms of crickets which, in the latter part of May, had invaded their fields and gardens, threatening a famine. The gulls came and thus saved the crops from total destruction.

The new companies now swelled the population to about five thousand people—about one-fourth of the exiles from Nauvoo. At last the Saints had made their escape from bondage and persecution to their promised land of freedom. Dreary though it was, in it they loved to dwell. Now a barren desert, under their thrift, it was soon to "blossom as the rose." It is a marvel of the age that so many people, poor and defenseless, in the wilderness, without support, should have accomplished such a journey, over wild mountains, exposed to roaming bands of savages, almost without the loss of life.

To Brigham Young's ability as organizer, to his skill as a leader, to his perfect tact, to his power of commanding from the people a harmonious concert of purpose and action this miracle is due.

Brigham Young said that this capacity and potency were special gifts from God.

C.—Colonization, Organization, Government.

In connection with the spiritual and temporal welfare of the people, there were at this period three great problems that presented themselves: These were colonization, organization and government.

The great founder's first thoughts and acts were turned to the task of providing for the prosperity and well-being of the people whom he had led through the wilderness into the mountains. Their temporal necessities must be supplied, and with these proper spiritual good must be administered; for it must be borne in mind that their mission and main aim were purely religious. It is useless to teach religious sentiment to a people whose stomachs are empty; no man ever realized this more than did Brigham Young. He took a common-sense view of religion—considered it a guide in temporal as well as spiritual things. Hence, temporal comforts, or at least temporal necessities, were first to be provided. They were an absolute foundation for spiritual welfare, but the two went hand in hand. Neither was ever neglected. A change indeed, would this one idea alone work among the masses of the world, if the well-fed ministers considered this question in the same light, acted upon it, and took hold of it with their coats off, as did the founder of Utah.

Heretofore, the Saints had lived almost exclusively in one body, in one city. Now, as the gathering thousands, from the States and from Europe, came to the new Zion, to build and to scatter about in the chambers of the mountains, there arose necessity for a profitable and uniform scheme of colonization; and with it was required a system of church government to be evolved from the outlines drawn by the Prophet Joseph, and which should tend to unity and harmony among the Saints.

But it was clear from the first that an ecclesiastical organization alone, would not long sufficiently meet the requirements of the community. It was, therefore, Brigham Young's desire to have a separate political organization, so that the new commonwealth might become a part of the great Union, whose citizens, it is true, had driven the "Mormons" in to the wilderness of a foreign land, but whose loyal sons and daughters the Latter-day Saints were still, as they have continued to remain. In addition, people of other faiths began to appear among them, and thus arose the necessities for political organization and a civil government.

Then there was the policy to be pursued towards the Indians. There arose, also, a score of detail questions demanding attention, as well in the ecclesiastical and social and religious, as in the political and financial government of a whole people; a people, too, many of whom had been educated with a diversity of ideas concerning the aims and objects of life.

When we remember that much of this detail labor actually devolved

upon, was planned and superintended by one man, we may form an idea of the stupendous work executed by Brigham Young, the founder of Utah.

D.—Closing Years and Personal Characteristics.

But we cannot in this book more than mention the labors of President Young as the religious leader of the Saints, as governor of the new Territory of Utah formed September 9, 1850, as Indian agent, as colonizer and founder of hundreds of cities, as statesman and legislator, as counselor in adversity, as a loyal and enterprising citizen, merchant, educator and founder of schools and educational organizations, and as "the brain, the eye, the ear, the mouth and hand of the Latter-day Saints" for thirty-three years, during the most critical and trying days of their history.

The founder of Utah was a strong advocate and a firm friend of education, in its true sense. "Every accomplishment," said he, "every polished grace, every useful attainment in mathematics, music, and in all science and art belongs to the Saints, and they should avail themselves as expeditiously as possible of the wealth of knowledge the sciences offer to every diligent and persevering student." Besides, aiding in the establishment of the Deseret University, he was the founder of two of the leading educational institutions in the Territory—The Brigham Young Academy (now University), of Provo, and the Brigham Young College of Logan. The former dates its history from October 16, 1875, on which day the founder executed a deed of trust of certain buildings and grounds in Provo City, to a board of seven trustees, with provisions for perpetuating the organization. To aid in sustaining the institution thus founded, he conveyed other premises to the trustees, on his birthday in 1877.

On July 24th, 1877, he deeded to the trustees of the Logan institution, which was that day founded, a tract of land consisting of 9,642 acres, located south of Logan City, the rents, profits and issues of which were to be used for the support of the Brigham Young College.

He was inspired to organize the Young Men's and Young Ladies' Mutual Improvement Associations, and to give the key note to the work expected of them, which work began in the summer of 1875, and which has grown until these societies of the young now number among their members tens of thousands of the sons and daughters of the Saints. He took the liveliest interest in the Sunday Schools, and the children who greeted him with honor whenever he appeared in the settlements of the Saints were his pride and joy and his dear friends. There are tens of thousands who have stood in line to greet him, who now revere his memory.

He lived to see completed, and to dedicate, the first temple in the midst of the Rocky Mountains. In April, 1877, he saw the temple at St.

George fully dedicated and prepared for the administration of holy ordinances for the living and the dead, himself setting it in order.

He devoted his last days to the completion of the organization of the Church, setting in order the Priesthood, and organizing the various Stakes of Zion, according to the pattern revealed from heaven, thus giving a government to the Latter day Saints which is the admiration of all who make it a study. He finished this work on the Sunday preceding his death. He showed the people the beauty, helpfulness, and harmony of their religion, and in his constant and untiring labors among them, he made the gospel a living force, full of power and marvelous beauty—"a perfect law of liberty, comprehending life and light, justice and judgment" He visited in all seasons and weathers, instructing, counseling, advising, correcting and encouraging his people, on all kinds of subjects, simple and profound, temporal and spiritual, both in public and private. Whether in matters affecting the common affairs of life, or those involving the dearest interests of humanity, in his intercourse with the people, he was ever kind and patient, manifesting deep wisdom and fatherly solicitude. Thus he endeared himself to the Saints, in whose hearts love has deeply enshrined his memory.

Honored and beloved, ripe in age, surrounded by his family, to cheer, wait upon, and administer to him, he passed peacefully to rest. He died at 4 o'clock p. m., August 29th, 1877. He said to those around him: "You are so good," and his last words were, "Joseph, Joseph, Joseph." His departure was like the falling asleep of a little infant. No tremor, no contortions; but as peaceful and as quiet, as still as if it were indeed the most gentle slumber."

Over 25,000 persons viewed his remains lying in state in the Tabernacle, and over 30,000 came from all parts of the Territory to attend the funeral ceremonies which were held on the 2nd of September, 1877. It was a fine, calm Sabbath day, and the sun shone with beauty from a cloudless, lovely sky. Memorial services were held everywhere throughout the Territory and wherever colonies of the Saints existed.

His mortal remains rest in a private cemetery, on an elevation a short distance northeast of the Eagle Gate, commanding a splendid view of Salt Lake City, and the valley south and west. There is no monument over his unpretentious grave, possibly from the fact that "Brigham Young needs no monument to perpetuate his name and character, save that which he himself, by his own works and virtues, has reared in the hearts of his people."

His spirit is with God who gave it; the stamp of his genius, his work, his master mind, his public-spiritedness, is sealed upon every enterprise in the commonwealth; his goodness, greatness and large heartedness, upon every heart which knew, or which has learned to know him.

In stature, he was a little above the medium height. In personal appearance, he was stately, having a compact well-knit frame, inclined

to portliness. His features were a pleasant study, regular, sharp, well-formed, with clear grey eyes, a broad forehead, a changeable expression varying according to circumstances from a smile which revealed a heart full of deep sympathy, love and affection, to a stern, cold look indicating strong will, self-reliance, and a master at rebuke,—the “Lion of the Lord,” as he was often called. Says Apostle Moses Thatcher: “If he was compelled to disappoint any one, how kindly he could explain the reason for so doing! And yet, with all his tenderness, how terrible was his rebuke when moved upon by the Holy Ghost.” Of his manner and address, Bancroft says that “he was easy and void of affection, deliberate in speech, conveying his original and suggestive ideas in apt though homely phrase.”

In language, President Young was outspoken and plain; he never minced matters with anyone, high or low, nor treated the simplest honest member of the Church with less deference than the greatest of the many distinguished men and women who called upon him from all parts of the earth. He spoke openly, and none could mistake his meaning. Says Judge Hosea Stout: “He does all his sly deeds before the assembled multitude. * * * I defy any man to produce one solitary example of chicanery or double-dealing in his character or career.” Burton says: “His manner is at once affable and impressive, simply and courteous,—shows no sign of dogmatism,—impresses the stranger with a certain sense of power.”

He had an excellent memory, and was a good judge of character. His mind was as capable of grasping and deciding upon a great question as it was fitted to direct in the smallest details of life's everyday affairs. Says Apostle Thatcher: “The scope of his mind seemed limitless. * * He could speak the language of the stars, discourse eloquently regarding the organization of worlds; and then in simple terms direct how to plow and plant, reap and sow.” At his funeral, President George Q. Cannon said that “he has been the brain, the eye, the ear, the mouth and hand for the entire people of the Church. * * * Nothing was too small for his mind; nothing was too large. His mind was of that character that it could grasp the greatest subjects, and yet it had the capacity to descend to the minutest details.”

His sermons were as practical and full of common sense, as his demeanor was calm and devoid of extravagance and affectation. He discussed upon the highest philosophy and upon doctrine the most profound, but in the same sermon, taught his hearers how to beautify their homes, how to build cities, how to redeem the desert. The embodiment of his religion was to do good here upon this earth, and he put his doctrine into practice. “The Lord does not thank you for your alms,” said he, “long prayers, sanctimonious speeches and long faces, if you refuse to extend the hand of benevolence and charity to your fellow-creatures, and lift them up, and encourage and strengthen the feeble.”

The people from whom he sprang and with whom he had always mingled, sought his advice for its wisdom and moderation, and loved him for his hearty, genial, lofty soul, no less than for his conscientious course and deep convictions of right and justice. "He has had to settle difficulties with thousands and where is the man, Mormon or anti-Mormon, who ever appealed to him for the decision of a case but was satisfied with the result?"

He had faults, because he was mortal, and doubtless these appeared grave to his enemies, who were many and bitter; but his virtues swallowed them up, and time is reducing the animus of his diminishing foes to give place to the admiration of his increasing hosts of friends. Ranking among the immortal benefactors of his race, his defects need no apologies as his character needs no chiseled monument to mark its greatness.

In the whole mountain region of the West we see the traces of his marvelous genius and his still more wonderful influence on the minds of his people, their organizations and institutions. He stamped his opinions on his day and age, and succeeding generations, gazing through the clarifying glasses of time, will know the truth even better than we, and link his name with the greatest and noblest characters of earth.

REVIEW QUESTIONS—LESSON VII.

1. Repeat Bancroft's sentiment at the head of the lesson.
2. What did the Pioneers do first?
3. Did they work on Sunday?
4. Do you think they would have been justified in doing so, because it was so important that they should get the seed into the ground owing to the lateness of the season?
5. What did Brigham Young instruct them about Sunday?
6. What explorations were made?
7. When was the settlement named?
8. What other business was transacted on the same date?
9. What did Brigham Young tell the people before he left for the East again?
10. What occurred on the road east?
11. Under what conditions was Brigham Young chosen President of the Church?
12. Describe the departure of the main body from Winter Quarters in the spring of 1848.
13. Tell about the organization and government in the new settlement.
14. What was President Young's view of education?
15. Give an account of some of his work.
16. When did he die?
17. What were some of his personal characteristics?
18. What do you think of him and his work?

LESSON VIII.

John Taylor

"The Champion of Right."

- A. EARLY RELIGIOUS EXPERIENCE.
- B. THE FAR WEST EPISODE.
- C. MISSION TO GREAT BRITAIN.
- D. AT THE MARTYRDOM OF JOSEPH AND HYRUM.
- E. WORK AS AN EDITOR, SPEAKER AND CITIZEN.
- F. EXILE AND DEATH.

"Don't dally with your purpose."

"No one can pursue a worthy object steadily and persistently with all the powers of his mind, and yet make his life a failure."—Orison Swett Marden, in "Pushing to the Front."

Fowell Burton, the English philanthropist, once said, "The longer I live, the more deeply I am convinced that that which makes the difference between one man and another,—between the weak and the powerful, the great and the insignificant, is energy—invincible determination—a purpose once formed, and then victory or death."

The truth of this statement is affirmed in the lives of all the Church leaders and in none more strongly than in the life of John Taylor, the successor of Brigham Young, and the third president of the Church of Jesus Christ of Latter-day Saints. Few men have ever lived who have manifested more courage in defending, or energy in advancing that which they believed to be right than did this "Champion of Right" in the defense and promulgation of the Gospel. His watchword was "The Kingdom of God or nothing" and he lived and died with every effort directed toward his goal.

A.—Early Religious Experience.

John Taylor was born in Milnthorp, Westmoreland County, England, November 1st, 1808. He was educated in his native country and reared

in the doctrines of the Church of England until he was fifteen years of age when he joined the Methodists and became a local preacher. This position he held the he followed his parents to Toronto, Canada, at the age of twenty-eight. At this city he married Miss Leonora Cannon and started business as a wood cutter.

Here the characteristic of activity and push which proved so valuable to the Church in later years first made itself manifest in Brother Taylor.

In connection with some other progressive Methodists he searched the scriptures and became convinced that Modern Christianity had departed from its primitive simplicity, power and purity; that the Bible taught the gathering of Israel, the restoration of the ten tribes, the personal reign of Christ on earth, and the necessity for authority and revelation from God; that if the Bible were true, then the religions of the day were false. He and another preacher proclaimed these views boldly to the Methodist authorities. But the Methodists would not change their doctrines and so this little band fasted and prayed to God that if he had a Church on earth he would send a messenger to them.

In 1836, Parley P. Pratt brought the gospel to them in answer to their prayer and also in fulfilment of a prophecy given him on starting his mission that he would find a people in Toronto prepared to receive his message.

The valuable point of the incident is this; Brother Taylor did not wait, passively, for the truth to come to him, he went after the truth, he sought and the Lord saw to it that he found.

B.—The Far West Episode.

In about two years John Taylor was called by revelation to be one of the Twelve Apostles. The same revelation had declared that the Twelve were to take their departure from the Temple ground at Far West for their mission to Europe, April 26, 1839. In the mean time, however, the Saints had been driven from Missouri. John Taylor had experienced all the persecutions connected with the expulsion. Indeed, it was during this time that his boldness and power in defending the Saints and his terrible denunciations of the mob spirit gained for him the title of "Champion of Right." Notwithstanding the conditions existing in Missouri, however, the Twelve returned to fulfil the prophecy. The mob had declared that "Joe Smith" had made a mistake this time and that the prophecy could never be fulfilled, because it had a time and a place in it. The brethren, however, were too courageous to be intimidated. They arrived upon the spot shortly after midnight on the appointed day, held a conference, excommunicated a number of persons, ordained Wilford Woodruff and George A. Smith to the Apostleship and, as we have learned in a former lesson, were departed before the mob arose in the morning to prevent the fulfilling of the prophecy.

C.—Mission to Great Britain.

Brother Taylor and Elder Wilford Woodruff and others, were selected to go on a mission to England. They were both sick with fever and ague, Elder Taylor being nigh unto death, and when they arrived at New York found themselves without money to pay their passage. Nothing daunted by these misfortunes, however, a short time before the vessel was to sail Elder Taylor told one of his companions to engage passage for the three to Liverpool. Before the ship set sail enough money had been voluntarily offered them to provide for their expenses to their destination.

They arrived in Liverpool on the eleventh of January, 1840. Besides laboring in that city Brother Taylor introduced the gospel into Ireland, and baptized the first convert there—a farmer by the name of Taite. He also took the gospel for the first time to the Isle of Man, and extended his labors into Scotland. In connection with President Young and Parley P. Pratt he prepared and published the first edition of the Latter-day Saints hymn book.

He was ever ready to refute slander and falsehood. The following incident is told in this connection, in Jenson's **Biographical Encyclopedia**:

"While laboring on the Isle of Man he had secured the printing of some tracts which he wrote in reply to the falsehood circulated by ministers and others regarding the character and doctrines taught by the Prophet Joseph Smith. When the tracts were ready the printer would not deliver them until every penny was paid which was due him. Elder Taylor did not have sufficient funds to meet the demand, and being very anxious to obtain the tracts went immediately into a private room, and kneeling down, told the Lord in plain simplicity exactly how much he needed to pay for the matter he had published in defense of His cause. In a few minutes after his prayer was offered a young man came to the door, and upon being invited to enter handed Elder Taylor an envelope and walked out. The young man was unknown to him. The envelope contained some money and a little note which read: 'The laborer is worthy of his hire,' and no signature was placed thereon. In a few minutes later a poor woman engaged as a fish vendor came to the house and offered a little money to assist him in his ministerial labors. He told her there was plenty of money in the world and he did not want to take her money. She insisted that the Lord would bless her the more and she would be happier if he would accept it, whereupon he received the offering, and to his surprise the poor woman's mite added to what the young man had given him made exactly the amount sufficient to pay the printer the balance due him."

The Elder completed an active and successful mission and when he returned to Nauvoo, July 1, 1841, had traveled five thousand miles without purse or scrip besides his journeys in the British Isles, on railroads, steamboats, coaches, on foot and horseback, and had never lacked for anything nor asked anyone for a cent.

D.—At the Martyrdom of Joseph and Hyrum.

Elder Taylor was a trusted adviser and firm friend of the Prophet Joseph. A few years after his return from Europe when Joseph and Hyrum were thrown into Carthage jail he voluntarily shared their confinement. On that fatal day, June 27, 1844, when the murderous assault was made on the Prophet and his brother, Elder Taylor, with a physical courage surpassed only by his mental fortitude, stood at the door where the bloodthirsty mob were seeking entrance, and struck down their loaded weapons with his cane. He received that day in a courageous, yet vain defense of his brethren, four bullet wounds, and was only saved from death by being thrown back from the window into the room by a bullet which struck his gold watch. In this wounded condition he was dragged by Elder Willard Richards to a small room and covered with a mattress. When the mob had dispersed a doctor was found and Elder Taylor's nerve was given another terrible trial while, with a penknife and a pair of carpenter's compasses, an incision was made in his left hand and a bullet extracted. He was later taken to Nauvoo where he recovered, but carried one or more bullets in his body for the remaining forty-three years of his life.

Shortly after his recovery the Saints were driven from Nauvoo. He journeyed with the first company to Winter Quarters, assisted in organizing the Mormon Battalion and was then called on a second mission to Great Britain in company with Elders Orson Hyde and Parley P. Pratt.

E.—Work As an Orator, Speaker and Citizen.

Later in life he fulfilled a mission to France and Germany, and published a Book of Mormon in both languages. In 1854 he was placed in charge of the branches in the Eastern states. He published in New York City a paper called *The Mormon* during the great agitation in the East against the "Mormons" previous to the sending of an army to Utah by President Buchanan, and so fearlessly and vigorously attacked the statements of the papers as to surprise completely the anti-"Mormon" element in that city. The feeling became so strong, however, that he was called home. During the invasion of Johnston's army, in 1857, his patriotic speeches, especially the one in answer to the charges of Vice-President Schuyler Colfax, and his defense of the Constitutional rights of the people, made his name the synonym for all that is courageous, outspoken, liberal and admirable.

The following incident as told in *Whitney's History of Utah* well illustrates these characteristics as well as the feelings of the people at the approach of the army.

"Apostle Taylor reached Salt Lake City on the 7th of August. All was excitement owing the reported coming of Johnson's army. In a discourse delivered early in September, just after the arrival of Captain Van Vliet, who preceded the army and was present at the meeting, the

apostle said, addressing the congregation: 'Would you, if necessary, brethren, put the torch to your buildings and lay them in ashes, and wander houseless in the mountains?'

"President Young: 'Try the vote.'

"Apostle Taylor: 'All you who are willing to set fire to your property and lay it in ashes rather than submit to their military rule and oppression, manifest it by raising your hands.'

"There was a unanimous response from the four thousand people present.

"Apostle Taylor: 'I know what your feelings are. We have been persecuted and robbed long enough, and in the name of Israel's God we will be free.'

"The congregation responded with a loud and fervent Amen, and President Young added: 'I say Amen all the time to that..'"

John Taylor was not only a good Churchman, however, but an energetic worker in everything connected with the public welfare. In Nauvoo he was a city councilman, one of the regents of the university, and Judge Advocate of the Nauvoo Legion. He was one of the associate judges of the provisional state of Deseret, many times a member of the Utah legislature, and speaker of the House. He also acted as probate judge of Utah county. As was said at the time of his death, "there has scarcely been a public movement commenced, carried on, or completed since he joined the Church in which he has not taken part."

F.—Exile and Death.

At the October Conference of 1880, he was chosen president of the Church of Jesus Christ of Latter-Day Saints in all the world, and as Prophet, Seer and Revelator, with George Q. Cannon and Joseph F. Smith as his counsellors. One of the most generous of his many noble acts as President of the Church was the cancelling of the debts to the perpetual emigration fund during the year of Jubilee, fifty years after the Church was organized.

He had not many years to direct the affairs of the Church, however. After the passage of the Edmunds-Tucker act against polygamy, although he had ceased to live with his wives, thus making it impossible to bring any legal charges against him, his enemies were determined to arrest him, and, if possible, precipitate an eruption which would give them a pretense for still stronger measures to oppress the Saints. Hounded thus, by cowardly and unsympathetic and often corrupt officials he delivered his last address in the Tabernacle February 1, 1884, and then went into exile. While living thus, one of his wives died, and he was prevented from visiting her by spotters. The agony which this occurrence brought him, together with the want of exercises to which he was accustomed, rapidly enfeebled him. He died in exile, July 25, 1887, at Kaysville, Davis county, Utah.

John Taylor was a man of fine appearance. He stood six feet high, and yet six feet is too small a measure for the purpose, energy, courage

and square deal which was compressed within his frame. John Taylor was the kind of man the Church needs every day, men who not only believe "Mormonism," who not only preach "Mormonism" from the pulpit on Sunday, but who push it into their work, their daily practice, and live it in the affairs of their lives.

REVIEW QUESTIONS—LESSON I.

1. Who was the successor of Brigham Young in the Church Presidency?
 2. What were some of the early religious experiences of John Taylor?
 3. What was his watchword?
 4. His leading characteristic?
 5. When did he gain the title "Champion of Right?"
 6. Tell of his introducing the gospel into Ireland and his work on that mission.
 7. Relate his thrilling experiences at the martyrdom.
 8. Mention some of his work as editor, speaker and citizen.
 9. When was he chosen President?
 10. What can you say of the year of Jubilee?
 11. Tell of his exile and death.
 12. What can you say of his personal appearance and character?
- What do you think of John Taylor as a mighty man of God?

LESSON IX.

Heber C. Kimball

- A. BIRTH AND ANCESTRY.
- B. EARLY LIFE AND CHARACTERISTICS.
- C. CONVERTED TO THE GOSPEL.
- D. LABORS DURING THE EARLY LIFE OF THE CHURCH.
- E. IN NAUVOO AND UTAH.
- F. DEATH.

"Men like Heber C. Kimball are not accidents. They are emphatically and in the truest sense, children of destiny. If we seek their origin and would know their truth, we must not halt beside the humble cradle which lulled their infant cares to rest. We must rise, on spirit wings, above the mists and vapors of mortality, and survey them in the light of an eternal existence, a life without beginning or end."—Orson F. Whitney.

A.—Birth and Ancestry.

Heber Chase Kimball was born into this life June 14, 1801. The same soil produced him that, in colonial times, brought forth an Ethan Allen, the hero of Ticonderoga, and in later years the wondrous twain of spirits known to the world as Joseph Smith and Brigham Young. A far greater work than the capture of a British fortress was in the future of this "Mormon" triad of "Green Mountain Boys," who went forth "in the name of the great Jehovah," to invade the strongholds of Satan, and plant the banner of Gospel truth above the ramparts of his conquered citadels.

Heber's birth-place was the town of Sheldon, Franklin County, Vermont, ten miles from the shores of Lake Champlain. He was the fourth child and second son in a family of seven, the order of whose birth was

as follows: Charles S., Eliza, Abigail, Heber C., Melvina, Solomon and Daniel S., the last named of whom died in infancy.

His father's name was Solomon Farnham Kimball, a native of Massachusetts, by trade a blacksmith, and also a farmer and builder; he professed no religion, but was a man of good moral character, and taught his children correct principles. His mother's maiden name was Anna Spaulding, she was a strict Presbyterian, led a virtuous life and, to the best of her knowledge, reared her family in the ways of righteousness. She was born in Plainfield, New Hampshire, on the banks of the Connecticut river.

The Kimballs were of Scotch descent, their ancient name, it is believed, being Campbell. Heber's grandfather and a brother came from England, in time to assist in gaining the independence of the Colonies.

Heber derived his given name from a Judge Chase, of Massachusetts, by whom his father was reared from a boy, and who chanced to visit his former protege soon after his son was born.

In February, 1811, the Kimballs migrated from Vermont, and settled in West Bloomfield, Ontario County, New York. At the age of fourteen Heber, having quit school, was put to work in his father's blacksmith shop, and acquired a knowledge of that useful trade. When he was nineteen, his father having met with business reverses and lost his property—he was thrown entirely upon his own resources, and now began to taste the first bitter experience of his life.

B.—Early Life.

He was a singular compound, in his nature, of courage and timidity, of weakness and strength; uniting a penchant for mirth with a proneness to melancholy, and blending the lion-like qualities of a leader among men with the bashfulness and lamb-like simplicity of a child. He was not a coward; a braver man probably never lived than Heber C. Kimball. His courage, however, was not of that questionable kind which "knows no fear." Rather was it of that superior order, that Christ-like bravery, which feels danger and yet dares to face it. He had all the sensitiveness of the poet—for he was both a poet and a prophet from his mother's womb—and inherited as his birth-right the power to feel pleasure or suffer pain in all its exquisiteness and intensity.

He consequently suffered much in his lonely hours and friendless condition. He relates that he often went two or three days without food, "being bashful and not daring to ask for it."

Finally, his brother Charles, hearing of his condition, sent for him, and offered to teach him the potter's trade, an offer which he gladly accepted. While living with his brother, he removed to Mendon, Monroe County, where Heber finished learning his trade and commenced working for wages; six months later he purchased his brother's business, and

set up in the same line for himself, in which he prospered for upwards of ten years.

Meanwhile, the sun of love dawned on his horizon. In one of his rides he chanced to pass, one warm summer day, through the little town of Victor, in the neighboring county of Ontario. Being thirsty, he drew rein near a house where a gentleman was at work in the yard, whom he asked for a drink of water. As the one addressed went to the well to draw a fresh bucketfull of the cooling liquid, he called to his daughter, Vilate, to bring a glass from the house, which he filled and sent by her to the young stranger.

Heber was greatly struck with the beauty and refined modesty of the young girl, whose name he understood to be "Milatie" and who was the flower and pet of her father's family. Lingering as long as propriety would permit, or the glass of water would hold out, he murmured his thanks and rode reluctantly away.

It was not long before he again had "business" in Victor, and again became thirsty just as he was opposite the house where the young lady lived. Seeing the same gentleman in the yard whom he had accosted before, he hailed him and asked him for a drink of water.

This time the owner of the premises offered to wait upon him in person, but Heber, with the blunt of humor for which he was noted, nearly took the old gentleman's breath by saying: "If you please sir, I would rather Mylatie would bring it to me."

"Latie," as she was called by the household, accordingly appeared and did the honors as before, and returned blushing to meet the merriment and good-natured badinage of her sister and brothers.

She, however, was quite as favorably impressed with the handsome young horseman, as he was with her. More visits followed, acquaintance ripened into love, and on the seventh of November, 1822, they were married.

Vilate Murray—for that was her name—was the youngest child of Roswell and Susannah Murray. At the time of her marriage she was only in her seventeenth year.

Heber was past twenty-one, and fast developing into as fine a specimen of manhood as one might wish to behold. Tall and powerful of frame, with piercing black eyes that seemed to read one through, and before whose searching gaze the guilty voluntarily quailed, he removed with a stateliness and majesty all his own, as far removed from haughtiness and vain pride, as he was from the sphere of the upstart who mistakes scorn for dignity and an overbearing manner as an evidence of gentle blood. Heber C. Kimball was a humble man, and in his humanity, no less than his kingly stature, consisted his dignity, and no small share of his greatness. It was his earnestness, simplicity, sublime faith and unwavering integrity to people that made him great, not the apparel he wore, nor the mortal clay in which his spirit was clothed.

Heber's temperament was religious and poetical. Sociable as he was, and even bubbling over with mirth, at times, his soul was essentially of a solemn cast. He loved solitude, not with the selfish spirit of the misanthrope, but for the opportunities it gave of communing with his own thoughts—a pleasure that only poet minds truly feel—and of listening to the voice forms of life.

It is not strange that a nature of this kind should have been led early to see "an anchor for the soul"—a knowledge of the truth, as it is in Christ Jesus. But his search, for many years, was in vain. He found not, among the sects of christendom, the precious pearl which an honest soul will sell all that it hath to obtain.

C.—Converted to the Gospel.

Sometime in the fall or winter of 1831, five Elders of the Church of Jesus Christ of Latter-day Saints came from Pennsylvania to Victor, a few miles from Mendon, and stopped at the house of Phineas H. Young. They were Eleazer Miller, Elial Strong, Alpheus Gifford, Enos Curtis, and Daniel Bowen. Hearing of these men, Heber was prompted by curiosity to visit them, "when," says he, "for the first time I heard the fulness of the Everlasting Gospel.

To hear, with him, was to believe, for he was convinced that they taught the truth, and was constrained to receive their testimony.

The glorious news of a restored Gospel and a living Priesthood, commissioned of and communicating with the heavens; the promise of the Holy Ghost, with signs following the penitent, baptized believer; the glad message and grand proclamation of the gathering of Israel, the building up of Zion, preparatory to the second coming of the Savior; all this fell upon the heart of this God-fearing man like dew upon thirsty ground. As a voice of a familiar spirit it seemed an echo from the far past—something he had known before.

He took time to investigate, however, before acting on his convictions, and having satisfied himself in this respect, on the fifteenth day of April, 1832, he was baptized and confirmed a member of the Church. The Elder who officiated in both ordinances was Alpheus Gifford; he desired also to ordain him to the Priesthood, to confer upon him the same authority that he himself held, but the new convert, feeling unworthy of such an honor, entreated him not to do so. Heber was subsequently ordained an Elder, under the hands of Joseph Young.

In the latter part of October, or early in November, 1832, he visited Kirtland, Ohio, the headquarters of the Church and home of Joseph the Prophet. Brigham and Joseph Young accompanied him. Their first meeting with the Prophet was on the eighth day of November. The hearts of Joseph and Heber at once knit with each other, in friendship like unto that of David and Jonathan.

D.—Labors During Early Days of Church.

In the fall of 1833, Elder Kimball sold his possessions in Mendon and settled his affairs, preparatory to gathering to the bosom of the Church. His father and mother and brother Charles were dead. Four children had been born to him in Mendon, the eldest and the youngest of whom, Judith Marvin and Roswell Heber, had died. The survivors were William Henry and Helen Mar. Heber was the only one of his father's household to embrace the Gospel.

He left Mendon late in October, and arrived in Kirtland about the first of November. Besides his own family he was accompanied by Elder Brigham Young and his two little daughters, who were motherless. In Mendon and in Kirtland the families of Brigham and Heber were as one.

The newly arrived pilgrims had fallen on perilous times. Mobocracy was rife and rampant, and persecution was raging against the Church, both in Ohio and in Missouri. Says Heber:

"Our enemies were raging and threatening destruction upon us. We had to guard nights, and for weeks were not permitted to take off our clothes, and were obliged to lie with our firelocks in our arms to preserve Brother Joseph's life and our own. At this time our brethren in Jackson County, Missouri, were also suffering great persecution; about twelve hundred were driven, plundered and robbed their houses burned and some of the brethren were killed. Mobs were organized around Kirtland, who were enraged against us, ready to destroy us."

Such was the state of affairs with the Church of the Living God at the close of the year 1833.

In February, 1834, came a commandment from the Almighty, through His Prophet, to "gather up the strength of His house" and go up and "redeem Zion;" in other words, to recover from the hands of a fierce and bloodthirsty mob the lands in Jackson County, Missouri, from which the Saints had been driven. Such was the origin and object of Zion's Camp, and such the nature of the perilous duty laid upon them.

Bidding farewell to his family and friends, whom he scarcely dared hope he would ever meet again in the flesh, Heber enrolled himself in the little band of heroes who set out from Kirtland on the 5th of May, 1834. They were about two hundred strong, well armed and equipped, and were led by the Prophet Joseph in person. We cannot now follow them through all the travels and trials of that eventful pilgrimage, with its tragic sequel of death and suffering. Suffice it that, owing to a spirit of disunion and rebellion that crept into the camp, notwithstanding the faith and fidelity of many, they were not permitted to completely fulfill their mission. On the contrary, though miraculously preserved from every human foe, they were punished by a visitation of divine wrath; the cholera broke out in the camp, and its numbers were decimated by the scourge. This occurred in the latter part of June, 1834, on Rush Creek, near Fishing River, Missouri. * * * * *

The Kirtland Temple was dedicated on the twenty-seventh of March, 1836. The following five months were passed by Heber in the eastern States, fulfilling a mission, the first one he had yet taken alone.

The hour was approaching when Heber C. Kimball was to make his great mark as an Apostle of the Lord Jesus Christ. On Sunday, June 4, 1837, as he was sitting in one of the stands of the Temple, the Prophet Joseph stepped in and whispered in his ear: "Brother Heber, the Spirit of the Lord has whispered to me, saying, Let my servant, Heber, go to England, and proclaim my Gospel, and open the door of salvation to that nation."

The thought was overpowering; he had been surprised at his call to the Apostleship; now he was overwhelmed. Like Jeremiah of old he staggered under the weight of his own weakness, and in his self humiliation exclaimed: "O Lord, I am a man of stammering tongue, and altogether unfit for such work; how can I go to preach in that land, which is so famed throughout Christendom for learning, knowledge and piety; the nursery of religion; and to a people whose intelligence is proverbial."

Nevertheless, he resolved to go, believing it to be the will of God, in whom he trusted for every needed qualification.

He started on this important mission June 13, 1837, in company with Orson Hyde, Willard Richards and Joseph Fielding. He was compelled to leave his family almost destitute, and went forth, himself, literally "without purse or scrip." They sailed from New York on the first of July, and on the twentieth of that month landed in Liverpool.

The details of this, the first foreign mission of the Church of Jesus Christ of Latter-day Saints, and one of the most remarkable of modern times, are too voluminous for even hasty mention. After a marvelous experience, and equally wonderful success in preaching and baptizing, Heber C. Kimball, the father of the British mission, returned to his native land, after an absence of eleven months and nine days.

One incident of his mission we will relate, in his own words, as pertaining closely to one branch of his numerous family:

"The first child born in the Church of Jesus Christ of Latter-day Saints, in Great Britain (October 7, 1837) was the daughter of James and Nancy Smithies. After she was born her parents wanted to take her to the church to be sprinkled, or christened, as they call it. I used every kind of persuasion to convince them of their folly; it being contrary to the Scriptures and the will of God; the parents wept bitterly, and it seemed as though I could not prevail on them to omit it. I wanted to know of them the reasons why they were so tenacious; the answer was, 'if she dies she cannot have a burial in the churchyard.' I said to them, 'Brother and Sister Smithies, I say unto you in the name of Israel's God, she shall not die on this land, for she shall live until she becomes a mother in Israel; and I say it in the name of Jesus Christ, and by virtue of the Holy Priesthood vested in me.' That silenced them, and when she was two weeks old they presented the child to me; I took

it in my arms and blessed it, that it should live to become a mother in Israel."

The child's name was Mary Smithies, who afterwards became Heber's wife and the mother of several children.

Finding, on his return from Europe, that the Church, with the exception of a few members, most of whom were luke-warm in the faith, had removed to Missouri, Heber at once prepared to follow. He left Kirtland with his family and a few others, about the first of July, 1838, and arrived at Far West, Caldwell County, Missouri, on the 25th of the month. He there met the Prophet Joseph and other dear friends and mingled with them tears of gratitude and joy.

The five years from 1833 to 1838 was one of the darkest periods in the Church's history. Mobocracy on one hand and apostacy on the other, dealt the cause of God cruel blows, such as no human work could hope to withstand. Six of the Twelve Apostles and one of the First Presidency became disaffected, and many other Elders fell away and joined hands with the robbers and murderers of their brethren. Like a rock in mid ocean facing a storm, unmoved by wind or wave, stood Heber C. Kimball, among the truest, true; among the bravest, brave.

In the fall of 1838, after a brief breathing spell, the mob troubles revived, and the tempest of persecution burst forth with tenfold fury. Far West was besieged and fell a prey to mob violence. Joseph and other leading Elders were betrayed and made prisoners, and murder and rapine held high carnival amid the smoking ruins of peaceful homes and ravaged fields.

E.—In Nauvoo and Utah.

The following spring found the Church established at Commerce, afterwards Nauvoo, in the state of Illinois. Joseph had escaped from prison, with most of his captive companions, and the gathering of God's people was now resumed with unprecedented energy.

One day, while crossing the Mississippi on a steamboat, looking towards and admiring the beautiful site of Nauvoo, Apostle Kimball observed: "It is a very pretty place, but not a long abiding home for the Saints."

Sidney Rigdon, one of the First Presidency, hearing of Heber's words, and dreading their prophetic potency, took him to task for it in the presence of Joseph and other Elders. "I should suppose," said he, petulantly, "that Elder Kimball had passed through sufferings and privations and mobbings and drivings enough, to learn to prophesy good concerning Israel." Heber replied: "President Rigdon, I prophesy good concerning you all the time—if you can get it." The retort amused Joseph, who laughed heartily, and Elder Rigdon yielded the point. Seven years later the truth and prescience of Heber's words were terribly confirmed.

Hardly was he settled in his new home in Nauvoo, when he was called to fulfill another mission. Again he must cross the mighty ocean, to renew in foreign lands the work which he and his fellow laborers had commenced two years before. This time he accompanied Apostle Brigham Young, then President of the Twelve, and the majority of his quorum. A great work was performed by the Apostles in the British Isles; the mission was established on a broad and permanent basis, and the mighty stream of Israel's emigration from foreign shores set in motion. They returned in the summer of 1841, after an absence of nearly two years.

The three years following his return from England, Heber spent in the active prosecution of his apostolic labors. He fulfilled various missions in the States, but never again crossed the ocean to other lands. His purely missionary labors were drawing to a close. The hour of martyrdom of the Prophet Joseph was approaching, and upon the shoulders of the Twelve was about to roll the burden of the kingdom of the latter days.

On the twenty-first of May, of the fateful year, 1844, Heber C. Kimball left Nauvoo, on his last mission to the Gentiles. He accompanied President Brigham Young, and other Apostles and Elders. The object of their mission was to present to the nation the name of Joseph Smith as a candidate for the presidency of the United States. While they were absent Joseph and Hyrum were assassinated in Carthage Jail. Heber was in Salem, Massachusetts, when the terrible news reached his ears. The Twelve, grief-stricken and almost crushed with sorrow, turned their sad steps homeward, arriving in Nauvoo on the sixth of August, forty days after the martyrdom.

The Church had received a stunning blow, but with superhuman vitality it revived from the shock, and rose up in godlike energy to renew its mission of salvation to mankind. Under the magic stroke of the wand of Omnipotence, other great men had risen to perpetuate the works and memories of the martyred slain. Joseph's mantle fell upon Brigham Young. Heber C. Kimball was his right-hand man, and as he had before stood by Joseph, he now stood firm at the side of his successor, a pillar of faith and power not to be broken.

On the seventeenth of February, 1846, he left the doomed city of Nauvoo, and joined the camp of Israel on Sugar Creek, with their faces towards the Rocky Mountains. His prediction concerning Nauvoo was being fulfilled. The exodus of the Saints from Illinois had begun.

The camp commenced its westward march on Sunday, March 1, 1846. Three months later found them at Winter Quarters, on the Missouri River. From this point went forth the Mormon Battalion to Mexico, the same summer, and in the following spring, the Pioneers, whose destination was the Valley of the Great Salt Lake. Heber C. Kimball was one of the famous little band whose wagons, on the 24th of July, rolled down yonder slope and encamped upon this then barren plain.

The fall of the year found him back at Winter Quarters, assisting to prepare for the next season's emigration. At a conference held there, on the 27th of December, 1847, the quorum of the First Presidency, which had been vacant since the death of Joseph, was reorganized, and Brigham Young was chosen President of the Church of Jesus Christ of Latter-day Saints in all the world with Heber C. Kimball and Willard Richards as his counselors. This action was confirmed at the General Conference in Great Salt Lake City, in October of the following year.

Many will remember this famous prophecy in the year 1848—the year of the cricket plague—when the half-starved, half-clad settlers scarcely knew where to look for the next crust of bread, or for rags to hide their nakedness. His amazing assertion that within a few months, "States goods" would be sold in the streets of Salt Lake City as cheap as in New York, and that the people should be abundantly supplied with clothing, with its wonderful fulfillment in the unexpected advent of the gold-hunters en route for California, is a notable instance of the prescient power that rested upon him, and stamped him as a prophet of God.

In the famine year of 1856, he played a part like unto that of Joseph of old; feeding from his own bins and storehouses, filled by his providence and foresight in anticipation of the straitness of the times, the hungry multitude—kindred, strangers and all—who looked to him for succor.

It is related that, in the midst of this season of distress, a brother, sorely in need of bread, came to him for counsel as to how he should procure it.

"Go and marry a wife," was Heber's terse reply.

Thunderstruck at receiving such an answer, at such a time, when he could scarcely find food for himself, the man went on his way, dazed and bewildered, thinking that President Kimball must be out of his mind. But the more he thought of the prophetic character and calling of the one who had given him this strange advice, the less he felt like ignoring it. Finally he resolved to obey counsel, let the consequences be what they might. But where was the woman who would marry him? was the next problem. Bethinking himself of a widow with several children, whom he thought might be induced to share her lot with him, he mustered up courage, proposed and was accepted.

In that widow's house was laid up a six month's store of provisions.

Meeting President Kimball shortly afterwards, the now prosperous man of family exclaimed:

"Well, Brother Heber, I followed your advice—"

"Yes," said the servant of God, "and you found bread."

On the 22nd of October, 1867, died Vilate Murray Kimball, as noble a wife and mother, and as unselfish and devoted a Saint, as ever drew breath. Her loss was a heavy blow to her sorrowing husband. "I shall not be long after her," was the sad prophecy that fell from his quivering lips, as he followed the remains of his beloved partner to the tomb. In less than a twelve-month his words were fulfilled.

F.—Death.

On the morning of the 22nd of June, 1868, death again entered the household, levelling his fatal shaft at the mighty heart of its patriarchal head. At the age of sixty-seven years, his mind yet unimpaired, his iron frame unbent by age, but with health shattered by toll and trial in the service of his Maker, Heber C. Kimball, the Apostle of Jesus Christ, the tried and trusted friend of God, passed peacefully from earth away. Freed from his mortal prison-house of sorrow and of pain, his mission here completed, he sought once more the scenes and society of his spirit youth in the realms of eternal rest.

Past angels, Gods and sentinels, who guard
The gates celestial, challengeless and free,
That sovereign spirit soared unto its own;
By shouting millions welcomed back again,
With all his new-won laurels on his brow—
The meed of valor and of victory—
To exaltations endless as the lives!

—From an article by Orson F. Whitney, in Vol. 8 of the **Contributor**, page 305.

REVIEW QUESTIONS—LESSON IX.

1. Tell of the birth and ancestry of Heber C. Kimball.
2. Describe some of his characteristics.
3. Tell of his early life and love affair.
4. When was he baptized?
5. Relate his experiences in the English mission.
6. Why is he called the Father of the British mission?
7. Tell the story of the first child born in the Church of Jesus Christ of Latter-day Saints in Great Britain.
8. Name one of Heber's prophecies relating to Nauvoo.
9. Relate the story of his second mission to England.
10. What did he prophesy concerning "state goods" during the cricket plague?
11. How was the prophecy fulfilled?
12. What noble part did he play in the famine of 1856?
13. Tell the story of the Brother who came to him for counsel.
14. When did Heber C. Kimball die?
15. What characteristic do you most admire in Heber C. Kimball?

LESSON X.

George Albert Smith

- A. BOYHOOD.
- B. THE "GOLDEN BIBLE."
- C. WESTWARD—ZION'S CAMP.
- D. WITHOUT PURSE OR SCRIP.
- E. PIONEERING.
- F. THE FATHER OF SOUTHERN UTAH.
- G. CHURCH WORK. DEATH.

"Have something to say, say it, and stop when you've done."—Tryon Edwards.

Before starting on his first mission, George A. Smith went to his uncle, Father Joseph Smith, and asked if he had any advice to give him. "Yes," replied the Prophet's father, "always go in at the little end of the horn, and you are sure to come out at the big, but if you go in at the big end of the horn you will be obliged to come out at the little." He then went to his cousin, the Prophet Joseph, who gave him a book of Mormon, shook his hand and said: "Preach short sermons, make short prayers, and deliver your sermons with a prayerful heart." These bits of advice Brother Smith always termed "my college education." It was a scanty education, indeed, judged by modern standards, but believing that the lessons were good and that an education consists not so much in what one acquires as in the use he can make of it, Brother Smith learned them thoroughly and then lived them. His success in life and his value to the community were due to a great extent to his cultivation of these characteristics.

A.—Boyhood.

George A. Smith, first counselor to President Brigham Young from 1868 to 1875, was born in Potsdam, St. Lawrence County, New York. June 26, 1817. He certainly started life at the small end of the horn, for when he was born, we are told, he scarcely covered the palms of his father's hands, and weighed just four and a half pounds. And he came

out the big end of the horn, for when a grown man he was "a giant in intellect and almost a giant in physique." His parents were of old New England stock, and brought him up strictly in the religion of the Congregational Church until he was fifteen. He was of a studious nature. One of his favorite pastimes was to climb upon his grandfather's knee and listen to the old veteran of the Revolution tell of his experiences in fighting for liberty. He preferred the society of older people to that of his playmates, and because of this, together with the misfortunes of being overgrown, awkward, near-sighted and rather weak, he was made fun of and bullied by his schoolmates. Although this was extremely hard for his sensitive nature to bear, he knew he was too weak as yet to resist, and so took all their abuse quietly. He determined, however, that the insult to his honor and manhood demanded reparation and that some day he must whip the school. The time came, he was fully prepared, and with characteristic thoroughness and brevity, he started in and kept at it until he had whipped every boy of his size and age in the school.

B.—The "Golden Bible."

In 1830, Joseph Smith, Sr., and Don Carlos, a younger brother of the Prophet, visited George's father and brought with them a copy of the Book of Mormon. George A. and his father read a great deal in this strange new book, or "Golden Bible," as it was popularly called. The neighbors who often came in and heard portions of it read, ridiculed it and offered many objections to its contents. George A. soon found himself trying to answer these, and although he professed no belief in the book himself, having in fact noted what to him were serious objections to it, he usually succeeded in refuting any charge which they brought against it. When his uncle and Don Carlos again visited his father he laid before them his objections to the book. These his uncle took up carefully, quoted Scriptures on the subject, and showed the reasonableness of the record. George A. was entirely convinced, and from that time forth advocated the divine authenticity of the Book of Mormon. A wealthy and influential Presbyterian in his neighborhood offered to send him to college as a preparation for the ministry if he would promise not to become a "Mormon," but he declined the offer, and on the 10th of September, 1832, was baptized by Joseph H. Wakefield.

C.—Westward—Zion's Camp.

The following spring he moved with his parents to Kirtland. Here he worked quarrying and hauling rock for the Temple, bringing, in connection with Harvey Stanley, the first two loads of rock to the Temple grounds.

The next year found him on his way to Missouri, as a member of Zion's Camp. He thus describes his appearance on this trip: "My

father furnished me with a musket generally known as a Queen's Arm, a pair of pantaloons made of bed ticking, a pair of common cotton shirts, a straw hat, cloth coat and vest, a blanket, a pair of new boots and an extra shirt and a pair of pantaloons, which my mother packed up in a knapsack made of apron check." In this striking costume he walked the thousand miles to Clay County, acting during the last three weeks of the journey as the Prophet's "armour bearer." He returned on foot to Kirtland the next summer and was ordained a seventy.

D.—Without Purse or Scrip.

In May, 1836, he was called on a mission to the Eastern States and for the next four years, spent most of his time in traveling on foot without purse or scrip. He preached the Gospel in Ohio, Pennsylvania, New York, Virginia, Kentucky, and Tennessee, covering on foot more than 5,000 miles. In 1839 he returned to Far West, where on the 26th of April he was ordained one of the Twelve Apostles, on the corner stone of the Far West Temple. He went with the Twelve to Great Britain and on returning married Bathsheba W. Bigler, who is now president of the Church Relief Societies. He then traveled about six thousand more miles, giving his brief yet striking testimony to the people of Illinois, Indiana and Michigan, where he was laboring when news reached him of the Prophet's martyrdom.

E.—Pioneering.

When George A. Smith returned to Nauvoo, he found affairs in a discouraging condition. The death of Joseph had cast a gloom over the Church, persecution was at its height, and the Saints were preparing to evacuate Nauvoo. Whitney, in his *History of Utah*, relates the following anecdote illustrative of the value of George A.'s short, pointed style of speech. At a council where the subject of exodus was being considered, a great many discouraging views were expressed, when George A., after listening intently to the pessimistic sentiments, and its coming his turn to speak, arose and said: "Well, brethren, if there's no God in Israel, we're sucked in set of fellows. I'm going to cross the river." A general laugh followed, hope was kindled in every heart and the spirit of gloom that had rested on the assembly was at once dispelled.

He was one of the first to set out for the West. At Winter Quarters scurvy broke out among the Saints, due to a lack of vegetable diet. One of George A.'s wives, and four of his children, died of this disease. He visited all the camps and urged the cultivation of the potato as a cure for the scurvy, and so became known as "the potato Saint."

During the pioneer journey of 1847, Brother Smith walked seventeen hundred miles searching out and making a road for the Church to the Great Basin. He was without bread for six weeks, not because he had none. George A. was always prepared for whatever he undertook, and on

this journey had twenty-five pounds of flour locked up in his trunk unknown to anyone, but he lived on buffalo and other wild meats, as the rest did, and issued his reserved flour by the cupfuls, to the sick, some of whom attributed to this circumstance the preservation of their lives. Two years later he brought his family to the West.

F.—The Father of Southern Utah.

George A., like most of the early Church leaders, possessed those qualities which give men power to "make" a home and a new country. He planted the first potato that was put in the ground in Salt Lake Valley. In December, 1850, he raised a company of 118 volunteers, which, accompanied by about thirty families, set out to plant a colony near the Little Salt Lake, near Parowan, Iron County. The company went through a great many hardships, and when they finally arrived at their destination were compelled to spend five hundred days in making a road to the canyon to get logs. The first log hauled to the site of the settlement was ninety-nine feet long. The courageous little band erected it and set the "stars and stripes" flying from its top. They dedicated the ground by prayer, and saluted the emblem of civil and religious freedom by the firing of cannon. He taught the people the principles of economics. He believed that they should produce, as far as possible, all that they consumed, and that they should give the preference to the home producer in their purchases. He was a zealous advocate of the United Order as the most economic system of community life.

To mention even all the positions which George A. held would be to weary the reader and so spoil the lesson of his life. He was known as the father of the southern settlements, the principal one of which, St. George, was named in his honor. He was a member of the first legislature and was re-elected to every succeeding session during his life, except one when he was absent in the States. He had commenced the study of law early in life, and in 1855 was admitted as a member of the bar of the Supreme Court of the Territory of Utah. The peculiar thing about him as a lawyer was that he would never accept remuneration of any sort from his clients. He worked for the love of justice. One of his most notable defenses was in the case of a man named Howard Egan, who, though he confessed the murder of another man who had seduced his wife, was acquitted by the jury after a wonderful speech by George A. in favor of justice rather than the law.

G.—Church Work—Death.

He was no less zealous in Church work. At the Church Conference in April, 1854, he was elected Historian and General Church Recorder, and immediately went to work compiling the documentary history of Joseph Smith. He also supplied from memory blanks in the history and

records that had been compiled by President Willard Richards, his predecessor, who had, with prophetic pencil, written on the margin opposite the blanks, "to be supplied by George A. Smith." At the October Conference, in 1868, he was appointed to succeed Heber C. Kimball as first counselor to President Brigham Young. In 1872, he went on a mission to Palestine and was appointed Trustee-in-Trust for the Church while away.

In the spring of 1875 he was attacked by a severe cold. This settled on his lungs, which had been weak since his first mission to England, and inflamed and irritated them in such a way as to make it impossible for him to speak. To this affliction was added another affliction preventing sleep, except in an upright position, and then only at short intervals. This complication of diseases finally caused his death September 1, 1875.

President George A. Smith was a great man. He had good judgment and sound common-sense. President Young said at his funeral that he had known him forty-two years, had traveled and labored with him in the ministry during much of that time and believed him to be as faithful a boy and man as ever lived. He added these telling words: "I never knew of his neglecting or overdoing a duty. He was a man of sterling integrity, a cabinet of history, and always true to his friends." More than half of his life was spent in traveling and preaching the gospel during which time he delivered three thousand eight hundred discourses. His life, like all he did, was short and to the point. If it had not been to the point he could not have accomplished what he did in a short 58 years. His life is a testimony to the worth of that lesson which the Prophet Joseph taught him, "Be brief."

"His short sermons are to-day cherished in the hearts of the people, and the relief he has afforded tired congregations by his brief and comprehensive 'closing prayers' will keep his memory green forever."

REVIEW QUESTIONS—LESSON X.

1. Repeat the lesson sentiment.
2. What advice did the Prophet Joseph give George A.?
3. Tell of his birth and boyhood.
4. How did he treat the bullies?
5. Under what conditions did he join the Church?
6. What do you think of his declination to receive a college education, under the circumstances?
7. Describe his queer outfit in Zion's Camp.
8. What missions did he fill?
9. Relate the anecdote illustrating the value of his short, pointed speech.
10. What valuable characteristic was made plain in the Pioneer journey?
11. Describe his work as Father of Southern Utah.
12. What qualities did he possess that made him a good leader?
13. Name some civil positions that he held.
14. What important Church position did he hold?
15. What good qualities did he possess?

LESSON XI.

Daniel Hanmer Wells

- A. ANCESTRY AND EARLY TRAINING.
- B. CHARITY—THE "MORMONS" IN NAUVOO.
- C. SUPREME COURAGE.
- D. MILITARY LIFE.
- E. COURAGE IN POLITICS.
- F. RELIGIOUS FIDELITY.

"It is interwoven in my character never to betray a friend, a brother, my country, my religion or my God."—Daniel H. Wells.

He chose, by the power of faith, "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."—Heb. 11:25.

To the Latter-day Saints the name of Daniel Hanmer Wells is a synonym for courage, fidelity and charity. Above all malice and petty prejudice he saw things from a height of broadmindedness and charity seldom attained by man. Like all truly great men he loved justice for its own sake, and put his whole hope and happiness not in elevating himself above his fellows, but in raising the standard of humanity. As a fearless champion of universal freedom and a foe to oppression in every form he holds a place among Latter-day Saints similar to that which Lincoln holds among all great men of our nation.

A. Ancestry and Early Training.

Daniel Hanmer Wells, second counselor to President Brigham Young from 1857 to 1877, was born at Trenton, Onedia County, New York, October 27, 1814. His father was a soldier in the war of 1812, and a descendant of the celebrated Thomas Wells, the fourth governor of Connecticut. His

mother was a daughter of David Chapin who served under the immediate command of Washington during the greater part of the Revolutionary War. From both branches of his ancestry he inherited those traits of character which were to make of him a military leader among his people.

When he was only twelve years of age his father died, leaving him to care for his mother and younger sister. He was a large, strong lad, however, and easily secured work on a farm, as he did a man's work and received a boy's pay. When his father's estate was settled he received enough money to enable him to move his mother and sister to Ohio, where he taught school the following winter. Not particularly liking this work, however, he migrated again, this time to Commerce, afterward known as Nauvoo, Illinois. Here he took up new land, cleared it of timber, planted orchards and otherwise developed and beautified his new home on the borders of the wilderness. The Lord prospered him and he accumulated great tracts of land which later proved the salvation of the homeless and persecuted refugees from Missouri. Here, too, before joining the Church and before attaining his majority, he gained a reputation for justice and impartiality, and, like Lincoln, frequently acted as arbitrator in difficulties arising between neighbors and families. Among all classes and creeds he was regarded as having earned the distinction which his name implied, Daniel, a divine judge.

B. Charity—The "Mormons" In Nauvoo.

In the midst of prosperity, and when he held the esteem of the entire community, the outcast "Mormons," expelled from Missouri, began gathering around Nauvoo. Their story of wrongs and inhuman treatment at the hands of mobs stirred up his sense of justice and compassion. With unselfish charity he platted land into city lots, and at the very time when he might have taken advantage of their necessity to get a large price for his land, sold it to these oppressed strangers at their own price. The Nauvoo temple and a large part of the new city were built on land which had belonged to him.

Although not in any way connected with the Church, Daniel H. Wells became greatly attached to Joseph Smith, and aided him in every measure which was for the progress and betterment of the citizens of Nauvoo. When the opposition to the "Mormons" reached its height he remained at the side of the assailed people and would not join in any movement for their injury. The martyrdom of Joseph and Hyrum aroused his deepest indignation, and he strongly protested against the demand of the governor of the state for the arms of the Legion, which was made on the pretext that the people of Nauvoo might attempt to avenge the slaughter of their leaders.

C. Supreme Courage.

But it was not until the exodus of the main body of the Church and the people who remained in the city were in their direct extremity, that this sterling champion of the oppressed cast in his lot for life with the Latter-day Saints. He one day heard Joseph Smith speak on baptism for the dead. He said to himself: "This is true." The doctrine appealed to his broad charitable nature, for he saw in it an opportunity of not only working for living humanity, but for helping even those who had died before him. With the determination that this great work should be done for his dead kindred he was baptized, August 9, 1846.

The sacrifice he made in joining the Church at this time can scarcely be estimated. In uniting with this unpopular and hated band, he gave up the honor and esteem of his former friends; he left all the beautiful lands and the wealth which he had acquired through unceasing toil, for hardships and poverty, and most harsh of all he sundered the strongest and sweetest of all human ties, for his wife, whom he dearly loved, refused to follow him, and when he, heartbroken over the separation, left Nauvoo, she and their only child remained behind. It takes courage to stand at the head of an army on the battlefield, but anyone who has had within him a struggle between right and wrong or who has felt the difference between poverty and comfort, or sensed the pangs of broken family ties, knows that Daniel H. Wells that day fought the greatest battle of his career. Above all other courage, the courage to do right as God gives a man to see the right stands supreme.

D. Military Life.

While in Nauvoo Daniel H. Wells had been appointed brigadier general of the Nauvoo Legion. In the battle of Nauvoo, which lasted three days, General Wells acted as aid to Colonel Cutler, then in command of the citizens' force. General Wells, with no thought of fear, led the men on who were fighting for their homes and families. His white horse at the head of the troops as well as his large stature, made him a conspicuous mark for the enemy. He repulsed the "regulator;" however, as the mob was called, and escaped unharmed. When the city was evacuated he was one of the last to leave, and being fired upon by the enemy's cannon after crossing the river into Iowa, he sent one of the balls with his compliments to the governor as a specimen of the respect which Illinois had for his territory.

He came to Utah on the second journey of the pioneers, acting as aid-de-camp to President Brigham Young. Here, at the General Assembly, May 26, 1849, he was elected major-general of the state militia, and received the rank of lieutenant-general. As such he was active in

quelling the Indian troubles in Utah and Sanpete counties, always taking the field in person, and routing the savages at every turn. His greatest success as a military leader, however, was in his command of the forces that opposed the advance of General Johnston into Salt Lake valley in 1857-8. His Echo canyon campaign is a marvel of courage, coolheadedness and tact. His plan was to keep Johnston out of the valley by burning supply wagons and otherwise delaying him, rather than by meeting him in battle. Although he was prepared for the worst, and made the canyon impregnable by piling rocks on cliffs above the road, and submerging the road itself by damming the river, he succeeded under the direction of Governor Brigham Young in bringing the campaign to a satisfactory close without the shedding of "one drop of blood."

E. Courage in Politics.

Like most of the early leaders, Daniel H. Wells was a prominent political figure. While mayor of Salt Lake City, an incident occurred in 1874, which will illustrate his courage and presence of mind. An election was in progress for a delegate to Congress. Robert N. Baskin had been nominated as the "Liberal" candidate in opposition to Hon. George Q. Cannon, when the United States Marshall, General Maxwell, attempted to take control of the election. "The trouble occurred," says Whitney "in the Fifth Precinct, the polling place of which was the old City Hall, where a large force of armed deputy marshals, backed by a mob, came into collision with the police, who arrested several disorderly persons, and were themselves arrested by Maxwell's deputies. Excitement rose to fever heat. Mayor Wells, endeavoring to suppress the tumult, was assaulted and his coat torn to ribbons, before the police could rescue him and force back his assailants. The front doors were now closed, while the police, a goodly array of stalwarts, thronged the hallway, awaiting the word of command which soon came. The tall, angular figure of the lion-hearted mayor, stern as a statue of fate, now appeared upon the balcony, above the howling crowd, whom he commanded to disperse. The answer was a storm of yells and hisses, with shouts of 'shoot him! shoot him!' intermingling. 'Officer, do your duty,' exclaimed the mayor, and the next moment the great doors opened and out came the police, with the force and impetuosity of a mountain torrent, striking right and left with their clubs as they passed through, scattering the confused mob in every direction. Broken heads were plentiful that afternoon, though there were no fatalities, and the mayor and police remained victors of the scene. They were arrested next day and placed under heavy bonds, but nothing came of the attempt to prosecute them for their stout and effectual vindication of the law. Their conduct was overwhelmingly approved by the citizens, and the affair was soon forgotten by the public.

though remembered for life by certain individuals who had it impressed upon them physically as well as mentally."

F. Religious Fidelity.

In 1879, an event occurred which tested his fidelity to the utmost. As a witness in the Miles polygamy case he was interrogated by the prosecuting attorney in relation to clothing worn by persons who were married in the Endowment House. He declined to answer, and was remanded to the custody of the marshal. Next day, being again questioned, he replied, "I declined to answer that question yesterday, and do so today, because I am under moral and sacred obligations not to answer, and it is interwoven in my character never to betray a friend, a brother, my country, my religion, or my God." He was sentenced to a fine of one hundred dollars and two days' imprisonment. He paid the penalty and at the end of the forty-eight hours was escorted from the penitentiary to Salt Lake City by a procession of about ten thousand people, who carried banners, shouted his praise and applauded his heroism.

Toward the latter end of his life Daniel H. Wells was active in missionary work. He filled two missions to Europe. At the death of Jedediah M. Grant he was appointed second counselor to President Brigham Young, and held that position until President Young's death. He also did a great deal of traveling throughout Utah, locating and organizing settlements and counseling the people. He was the first to develop the coal mines of Summit County, and for many years owned and operated lumber mills in Big Cottonwood canyon. In 1872 he established the Salt Lake City gas works, the forerunner of the present Utah Light & Railway Company. The last few years of his life were spent as President of the Manti Temple, doing that work for the dead, the anticipation of which had brought him into the Church. He died suddenly, March 24, 1891, of pleuro-pneumonia, in Salt Lake City, leaving one of the most respected families in the state.

Notwithstanding his apparent stern demeanor, he was one of the kindest of men, with a heart so big that he would welcome the world to partake of his hospitality. He knew no fear, for he sacrificed his life for the sake of truth and the defense of the oppressed. True, he did not give his life for the Gospel as did some others, but he did what is oftentimes harder; he gave his life and all he had to the Gospel. The ideal of his life was to elevate and help his fellows. He saw in "Mormonism" a valuable and practical system under which to accomplish his aims. He accepted that system, and remained faithful to it to the end.

REVIEW QUESTIONS—LESSON XI.

1. When and where was Daniel H. Wells born?
2. What is said

of his ancestry? 3. What was his early training? 4. How is he compared to Lincoln? 5. How did he aid the "Mormons" in their settlement of Nauvoo? 6. What is said of his courage? 7. Of his apparent sacrifice in joining the Church? 8. What is supreme courage? 9. Relate the military career of Daniel H. Wells. 10. Relate an incident to show his courage in politics. 11. What is the first sentiment at the head of this lesson? 12. Under what circumstances did General Wells utter these words? 13. Where did General Wells spend his closing years. 14. When did he die?

LESSON XII.

Jedediah Morgan Grant

- A. CHARACTER AND YOUTH.
- B. THE SCRIPTORIAN.
- C. A SERMON OUT OF NOTHING.
- D. A BAPTIST CHALLENGER.
- E. A REBUKE FOR THE RUNAWAY JUDGES.
- F. THE MOVER OF THE GREAT REFORMATION.
- G. A GLORIOUS MANIFESTATION.

"Every great and commanding movement in the annals of the world is the triumph of enthusiasm. Nothing great was achieved without it."—Emerson.

A. Character and Youth.

Jedediah Morgan Grant was a worker in the Church for about twenty-four years. He lived only forty years. Yet it was said by Brigham Young at his funeral that he had learned more and lived longer in the twenty-four years than most men do in a hundred. His power lay in his enthusiasm. An enthusiasm which did not wax and wane with the moon, but which was persistent and never dimmed. He was a pioneer, a soldier, a colonizer, a civil officer and a Church officer, yet wherever he was he was primarily a speaker. It was his daring denunciation of slander, his ready speech, quick wit, incisive logic and adroit handling of subjects, in short his power as a mover of men, which has given him a place well to the front in the ranks of the leaders of "Mormonism."

Very little is known of the ancestry or the youth of Jedediah M. Grant, as he kept no diary or journal. From a snatch remark in one of his letters we learn that his father's grandfather was a Scotchman, and that the rest of his ancestry were of New England stock, two of them having fought in the war for independence. He was born February 21, 1816, in Windsor, Broome County, New York, and was baptized at the age of seventeen by John F. Boynton. The following spring as a member of "Zion's Camp," he went through all the fatigues, privations and hardships of that remarkable march to Missouri. Without murmuring, he endured the disease and troubles of that examination which the Lord was giving his

ranks in order to pick out the leaders from among them. Notwithstanding his youthful age Brother Grant stood the test, and shortly after his return was ordained a Seventy.

B. The Scriptorian.

The next ten years of his life were for the most part spent in the mission field. He first fulfilled a two years mission in New York, where he baptized twenty-three persons, among whom was his brother, Austin. From New York he commanded a missionary tour of the South, passing through Ohio, New York, Pennsylvania, and at length reaching North Carolina. It was here and in Virginia that his greatest missionary achievements were accomplished. His tall, gaunt frame, scarcely covered by his clothing, might be seen in court houses, chapels, or on the street proclaiming the gospel with an enthusiasm and skill which commanded the attention of rich and poor, the educated and the lowly. He never declined to meet anyone in a discussion of religious topics, and his adroit handling of Scriptures and forcible and clear presentation of the truth won for him considerable fame as a debater. Several elders who have labored in the Southern States of late years have brought home with them many anecdotes about Elder Grant, which show that his memory is still kept sacred among the people of the South. Elder Theodore B. Lewis tells the following:

"In the early part of President Grant's ministry in that country, he gained quite a reputation as a ready speaker, frequently responding to invitations to preach from such subjects or texts as might be selected at the time of commencing his sermon, by those inviting him. It became a matter of wonder with many as to how and when he prepared his sermons. In reply to their queries, he informed them that he never prepared his sermons as other ministers did. 'Of course,' said he, 'I read, and store my mind with a knowledge of Gospel truths, but I never study up a sermon.' They did not believe he told the truth, for they thought it impossible for a man to preach such sermons without careful preparations. So, in order to prove it, a number of persons decided to put him to the test. They asked him if he would preach at a certain time and place from a text selected by them, which they would give him on his arrival at the place of meeting, thus allowing him no time to prepare. To gratify them he consented. The place selected was Jeffersonville, the seat of Tazwell County, at that time the home of John B. Floyd (subsequently Secretary of War), and other prominent men. The room chosen was in the court house. At the hour appointed the place was packed, Mr. Floyd and a number of lawyers and ministers being present and occupying front seats. Elder Grant came in, walked to the stand and opened the meeting as usual. At the close of the second hymn a clerk stepped forward and handed him a paper. He unfolded it, and found it to be

blank. Without any mark of surprise, he held it up before the audience and said;

C. A Sermon Out of Nothing.

"My friends, I am here according to agreement to preach from such a text as these gentlemen might select for me. I have it here in my hand. I don't wish you to become offended at me, for I am under promise to preach from the text selected; if any one is to blame you must blame those who selected it. I knew nothing of what text they would choose, but of all texts this is my favorite one. You see the paper is blank (at the same time holding it up to view.) You sectarians down there believe that out of nothing God created all things, and now you wish me to create a sermon from nothing, for this paper is blank. You believe in a God that has neither body, parts, nor passions. Such a God I conceive to be a perfect blank, just as my text is. You believe in a church without prophets, apostles, evangelists, etc. Such a church would be a perfect blank, as compared to the Church of Christ, and this agrees with my text. You have located your heaven beyond the bounds of time and space. It exists nowhere; consequently your heaven is blank, like unto my text.

"Thus he went on until he had torn to pieces all the tenets of faith professed by his hearers, and then proclaimed the principles of the Gospel in power. He wound up by asking 'Have I stuck to the text, and does that satisfy you?'

"As soon as he sat down, Mr. Floyd jumped up and said: 'Mr. Grant, if you are not a lawyer, you ought to be one.' Then turning to the people he added: 'Gentlemen, you have listened to a wonderful discourse, and with amazement. Now take a look at Mr. Grant's clothes, look at his coat, his elbows are almost out, and his knees are almost through. Let us take up a collection.' As he sat down, another eminent lawyer, Joseph Stras, Esquire, still living in Jeffersonville, arose and said: 'I am good for one sleeve in a coat and one leg in a pair of pants for Mr. Grant.' The presiding Elder of the M. E. Church, South, was requested to pass the hat around, but replied that he would not take up a collection for a 'Mormon' preacher. 'Yes, you will,' said Mr. Floyd. 'Pass it around,' said Mr. Stras, and the cry was taken up and repeated by the audience, until for the sake a peace the minister had to yield. He marched around with his hat in his hand, receiving contributions, which resulted in a collection sufficient to purchase a fine suit of clothes, a horse, saddle and bridle for Elder Grant, and not one contributor a member of the Church of Jesus Christ of Latter-day Saints, although some subsequently joined.

D. A Baptist Challenger.

"At another time, Elder Grant was challenged by a very eminent Baptist preacher, named Baldwin, to a discussion. Brother Grant con-

sented. The preliminaries were arranged, and in the presence of an immense throng, which crowded the fine large church of the challenging party, the discussion took place. Just before it began, Elder Grant arose and said: 'Mr. Baldwin, I would like to ask you a question before we proceed any farther.' 'Certainly, sir,' said Baldwin. 'Who stands at the head of your church in southwest Virginia?' Mr. Baldwin very quickly and austerey replied, 'I do, sir; I do.' 'All right,' said Brother Grant. 'I wished to know that I had a worthy foe.' A smile rippled over the audience. Mr. Baldwin looked confused, and then fell into the trap laid for him. 'Mr. Grant,' said he, 'I would like to ask you who stands at the head of YOUR church in southwest Virginia?' Brother Grant arose and with bowed head replied, 'Jesus Christ, sir.' The shock was electrical. The inspired answer completely disarmed the proud foe, and the humble servant of God again came off victor."

When, in 1842, Brother Grant completed his labors in the South, the warm-hearted Virginians bade him farewell with tears in their eyes.

E. A Rebuke for the Runaway Judges.

Brother Grant was in Nauvoo at the time of the martyrdom. Shortly afterward he went on a short mission to the East, taking with him his newly married wife, Miss Caroline Van Dyke. He returned in time to suffer the hardships of the exodus from Nauvoo and then again went East, at which time he purchased the materials for the "mammoth flag" which floated over Salt Lake for several years. He crossed the plains as captain of the Third Hundred in 1847, losing by death on the journey his wife and little girl. Many of his cattle died. He held the position of Major-general in the Nauvoo Legion. In his dealings with the Indians he was courageous and shrewd, but also extremely jealous of their rights. When the City of Salt Lake was incorporated he was elected first mayor and held that position by continuous election until he died.

It was while holding the position of mayor that he was called to the East to counterbalance the efforts of the runaway judges, Broccus and Brandebury, who had found the situation in Utah not to their liking, and were now seeking to spread false reports and prejudice the government officials against the Territory. Mayor Grant addressed some letters to James Gordon Bennett, editor of the New York Herald, in which he met the situation so shrewdly, with pungent proverbs and a fine sense of humor, and yet so thoroughly, exposed the shameful and underhanded conduct of the judges, and so completely vindicated his people, that the officials never recovered from the shock. He thus answered the charge that he and his people were unpatriotic: "My ancestors were New Englanders of the oldest stocks. Two of them fought for independence in the Revolution. My brothers and myself, six-footers all, with our own

arms and axes have cleared the wood off more acres than we this day own. I have worked hard for my living, now thirty odd years even on. I owe no man a cent. I have never dodged a tax collector. I have stood up for my country in more ways than one, that I don't condescend to mention. Also I have read the Constitution of the United States, Article IV, Section 2, clause 1st. And he that wants me to answer whether I am as good an American as he is, shall step out like a man and insult me to my face." Needless to say no one came forward to get the answer. The letters were published in tract form and widely distributed in the East where they caused quite a sensation. Mayor Grant returned home the following year.

F. The Mover of the Great Reformation.

At the death of Willard Richards, in 1854, Jedediah M. Grant was chosen to fill the vacancy caused by his death, in the First Presidency. In this capacity he performed his great and final work as the main promoter of the Great Reformation of 1856-7. His enthusiasm in urging reforms and reviving life and energy in spiritual affairs was persistent and boundless. The energy with which he labored, the difficulties he encountered, and the manner in which they were overcome, is illustrated in the following extract from discourse delivered by him in November before his death: "We went to Kaysville to preach the Reformation, under the direction of Brother Brigham. There was a dark and dull spirit there, which was not very congenial to our natures, and Brother Joseph Young felt life in him; he was full of the Spirit. After staying a couple of days he said to me: 'Brother Grant, they feel cold, and I guess we had better go to Farmington, preach there and go home.' After a while I said to him, 'Do you know how I feel about it? In the name of the Lord I will never leave this land until this people surrender. I will hang the flag of the Lord Jesus Christ on their doors, and there shall be a siege of forty days.' Then let every man storm the castle and rush against the bulwarks of hell, and let every Elder throw the arrows of God Almighty through the sinner and pierce their loins and penetrate their vitals until the banner of Christ shall wave triumphantly over Israel. Shall we give up and let the wicked and ungodly overcome us? No; in the name of and by the power of God, we will overcome them.'" No wonder the spiritual revival "swept like a mighty tidal wave over the church," and thousands responded to his appeal and felt a revival of spiritual life and energy such as the Saints had never before witnessed in the Church.

G. A Glorious Manifestation.

The strain of such a campaign was too much for President Grant, however, the vital force of his strong constitution was exhausted and he

became prostrate with a brief yet severe illness from which he was unable to recover. In this condition, however, he received some of the most remarkable manifestations ever given to mortal man, an account of which he gave to Heber C. Kimball before he died. He declares that for two nights he visited the spirit world, saw his wife and babe, the beautiful buildings and gardens of the other world, and experienced the peaceful influence and perfect harmony which there existed. On December 1, 1856, he passed away to those regions from which he declared it had been such a trial to return to his earthly body.

The three great achievements which stand out in the life of Jedediah M. Grant are his Southern mission; his campaign against the slander of the runaway judges in the East; and his mighty work during the Reformation. Each movement was a triumph of enthusiasm. The larger our Church grows the greater enthusiasm will be necessary to perpetuate the movement which the Latter-day Saints have begun, and prevent a falling away. Let us then beware of losing our enthusiasm and live and die as did Brother Grant, with "armor on and burnished."

REVIEW QUESTIONS—LESSON XII.

1. What did Emerson say on enthusiasm?
2. Repeat what Brigham Young said about Jedediah M. Grant.
3. In what characteristic did Grant's power lay?
4. Give an epitome of his character.
5. Tell of his birth and early life.
6. Where was his missionary work mainly performed?
7. Wherein lay his main ability as a missionary?
8. Relate how he preached a sermon from a blank piece of paper.
9. What lesson do you learn from this sermon?
10. What is the main point in Elder Grant's introduction to his discussion with the Baptist preacher, Baldwin?
11. What was Grant's answer to the charge of the runaway judges that he and his people were unpatriotic?
12. When was Grant chosen counsellor in the First Presidency?
13. What was the Reformation?
14. Tell of Elder Grant's labors in this movement.
15. Under what conditions did he die?
16. Name his three main achievements.
17. What do you think of the need of enthusiasm?

LESSON XIII.

Wilford Woodruff

- A. "THE OLD PROPHET MASON."
- B. CALLED TO THE MINISTRY.
- C. TWICE PRESERVED BY THE POWER OF GOD.
- D. THE POWER OF FAITH.
- E. THE UNITED BRETHREN.
- F. AS AN AGRICULTURIST.
- G. CHURCH HISTORIAN.
- H. A WONDERFUL PRESIDENCY.

O love the Lord, all ye his Saints; for the Lord preserveth the faithful.—Psalms 31:23.

The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him.—Lowell.

The character of Wilford Woodruff might be summed up in three words, simplicity, purity, faithfulness. It is said of him that there was not an idle thought in his brain, not a useless or impure sentiment in his heart, not an idle bone nor a drop of idle blood in his body. Notwithstanding his high position he never considered himself above any physical labor, and up to the time he was ninety years of age declared that no child of his had ever outdone him at hoeing. He was just, temperate, and honest as the day, practicing all that he preached. His sterling integrity and undeviating truthfulness, with his frankness and simplicity won for him the respect of even the bitterest opponents of "Mormonism."

He had no enemies, but was beloved by a whole people. He was a man of the people which is only another way of saying that he was a man of God.

A.—"THE OLD PROPHET MASON."

Wilford Woodruff, fourth president of the Church of Jesus Christ of Latter-day Saints, was born in Farmington (now Avon), Hartford county, Connecticut, March 1, 1807. His ancestry were a long-lived, hardy race, his great-grandfather having lived almost a hundred years. From them he inherited an industrious nature and the activity and endurance for which he was noted. His father being a miller he learned the flouring trade and by the time he was twenty was in charge of a mill. While a boy, engaged in the business, he had become acquainted with Robert Mason, known as "The old prophet Mason," who taught him that no one had a right to administer in the things of God without authority being given him by God through revelation. Wilford, though of a religious disposition, refused to join any of the sects because he believed the words of this man, that they were without the proper authority. When in 1833, however, he and his brother, who had moved to New York and gone in business on their own account, heard the gospel preached, they both believed at once and offered themselves for baptism. The truth that day took possession of Wilford Woodruff and from then on, until death moved him to another sphere of action, he made a gift of his daily life and practice to the Gospel.

His work in the Church was in four capacities, each occupying a period of his life which was devoted faithfully to the task in hand. As a missionary, as a pioneer, as Church Historian, and as President of the Church, he maintained the title which had been so aptly given him in the days of Joseph, "Wilford the Faithful."

B.—CALLED TO THE MINISTRY.

It was while he was working in Clay County, quarrying rock, cutting wheat, making brick and doing other kinds of hard manual labor, that he became possessed of a strong desire to go into the world and preach the gospel. Too unassuming to express his desire to any of the brethren, however, he went one Sunday evening into the woods alone and prayed earnestly that the Lord would open his way and grant him his desire. As he left the spot he was met by one of the elders who said to him: "Brother Wilford, the Spirit of the Lord tells me that you should be ordained and go on a mission." Brother Woodruff replied: "I am ready."

C.—Twice Preserved by the Power of God.

His first mission was to the Southern States. The diary which he kept on this occasion is full of stirring accounts of the power of the Lord in protecting his servants. The elders suffered many hardships and much fatigue, often walking many miles without food. At a place called Pettyjohn Creek, in Arkansas, they came upon a man named Akeman who had been a member of the Church, but was now a bitter apostate. Brother Woodruff had been warned in a dream that danger awaited him in this settlement, but that he should remain and bear his testimony. Not long after his arrival a mob gathered and told the elders that unless they left town immediately they would be tarred, feathered and hung. In the face of this threat they stayed in the neighborhood twenty-five days. On February 14, 1835, Brother Woodruff, in response to a thrice-given admonition of the Lord, called upon Mr. Akeman and bore testimony to the truth of "Mormonism." Akeman followed him from the house in a terrible rage, but just as he reached Brother Woodruff, and before he could do him the intended violence, he fell dead at his feet, as though struck by lightning, swelled up, and turned black. Before the elders left, over half of the mob had died from one cause or another. This had a great effect upon the people and several baptisms were made.

From this point they rowed down the Arkansas River 125 miles, in a canoe which they made out of a cottonwood tree. Then they set out for Memphis, Tennessee, a distance of about one hundred seventy-five miles, wading through mud and water, as much as forty miles a day. While crossing one of these alligator swamps Brother Woodruff was seized with rheumatism and could not travel as fast as his companion desired. Being disgusted with their plight the latter determined to return to his family in Kirtland, and so left Brother Woodruff sitting on a log in the mud and water, unable to walk, without food, and twelve miles from any house. In this condition he kneeled down and prayed God to heal him. The pain immediately left, and he went on his way rejoicing. He completed a two year mission, returning to Kirtland with the first company of Saints who emigrated from the Southern States, numbering twenty-two souls.

D.—The Power of Faith.

The following spring, as a Seventy, he left for a mission to Fox Islands. Enroute, with three other elders he laid hands on a woman possessed with an evil spirit, part of the time dumb. The devil was cast out and she was healed. Many sick persons were also healed under his administration. He preached the first "Mormon" sermon ever delivered on the islands. During his stay he took a trip to his old home, where he baptized his father, step-mother and others of the family. Returning

again to the islands he learned of his appointment as one of the Twelve Apostles. Once more he returned to the body of the Saints, leading this time a band of about fifty converts from Maine to Missouri, two thousand miles through rain, mud, frost and snow.

Brother Woodruff accompanied the Prophet Joseph the following July when he healed so many of the sick who were at the door of death with fever and ague. His faith in the gift of healing is well illustrated in the following incident. At one time the prophet was requested to go three miles to heal two small children. Not having time to attend to this duty, however, the Prophet gave Brother Woodruff a red silk handkerchief, telling him to go and lay hands on the children, wipe their faces with the handkerchief and they should be healed, but urging him to keep the handkerchief to be ever a league between them. With child-like faith Brother Woodruff did as he was told and the children were healed. He kept the handkerchief all his life.

E.—The United Brethren.

The following month, although sick with chills and fever, his family sick, and with only four days provisions on hand, he started on his mission to England. He was appointed to labor in the Staffordshire Potteries and did so until the following March when the Spirit of the Lord prompted him to go South. He had appointments ahead for a week, but leaving a companion to fill them he proceeded as he was directed. In Worcester he found a community of about six hundred people, including forty-five ministers who had dissolved themselves from the Wesleyan Methodists for the purpose of independent research after truth. They owned several houses of worship and styled themselves "The United Brethren." Being prepared for the gospel, they readily accepted Apostle Woodruff's testimony and all but one received the Gospel. Three clerks of the Church of England, who were sent by their ministers to see what he was doing, were baptized as was also a constable who was sent to arrest the Elders. Within eight months eighteen hundred people were added to the Church, chiefly through the efforts of Brother Woodruff.

F.—As An Agriculturist.

When the pioneers were organized to cross the plains in April, 1847, Wilford Woodruff was appointed captain of the first ten. He arrived with the company, July 24, 1847, bringing with him in his carriage President Brigham Young, who was sick with mountain fever. Pioneer Woodruff was a natural agriculturist and his first act on his arrival was eminently characteristic of him. He went to work at once to plant some potatoes which he had brought with him from the East. When we consider the

condition of the land when the Pioneers arrived and the need of food among them we may appreciate to some extent the value of such a man as Wilford Woodruff to the Pioneers. Without worldly ambition or desire for prominence his greatest delight was in tilling the soil and causing it to yield in abundance and variety. If he could raise a peach, an apple, strawberry, or potato larger and finer than those of his neighbors, he was the proudest man in the Valley. He was the first president of the Deseret Agricultural and Manufacturing Society. When finally he was sent for, to occupy places of trust at the head of his people, like Cincinnatus of old, he was found at work on his farm and with reluctance left the simple life of the people for the place of prominence for which his purity of life and faithfulness had prepared him.

G.—Church Historian.

From the beginning of his ministerial career, Brother Woodruff had kept a diary. In this journal he had not only recorded all the interesting incidents of his own life but also important events in the progress of the Church, and choice extracts from the sermons of the Prophet Joseph Smith and other Church leaders, which, but for his remarkable diligence and precision in this direction would have been lost to posterity. It was doubtless the value of this diary and Brother Woodruff's experience in this line which suggested him as the most fitting man for Church Historian. In October, 1875, he was appointed Historian and General Recorder of the Church. While acting in this capacity he was also appointed president of the St. George Temple. During his presidency, 41,398 baptisms for the dead were performed. President Woodruff testified that while in the Temple he received visitations three nights in succession from signers of the Declaration of Independence who solicited his services in their behalf. He responded cheerfully and had the necessary work done for them.

H.—A Wonderful Presidency.

At the death of President John Taylor, he was sustained as president of the Twelve Apostles, and April 7, 1889, as President of the Church, with George Q. Cannon and Joseph F. Smith as his counselors. He had watched the Church grow from its infancy, had grown and developed with it through all its stages of expansion and had seen wonderful manifestations of the power of the Lord in preserving his people. It is difficult to tell, however, which part of his history and that of the Church is most remarkable—the early part or the later years. During his Presidency some of the most important and wonderful incidents of its history took place. It was he who issued the famous "Manifesto" suspending the

practice of plural marriage and ushering in an era of good feeling among "Mormons" and Gentiles alike which had not been known before, and has probably not been equaled since. Local political lines upon which a long and bitter fight had been waged were obliterated and the citizens for the first time, regardless of religious prejudices, divided on national party lines. During his presidency the Lehi Sugar plant was erected; Saltair was built; Ogden river was harnessed to produce light and power; Utah was admitted into the Union as a state; the Tabernacle choir gained a triumph at the World's Fair in Chicago; the great Pioneer celebration of 1897, in which he unveiled the monument to Brigham Young and the pioneers, was held; and Utah was honored through the efficient efforts of her volunteers in the Spanish American War. Then, as a crowning act of his life, the Salt Lake Temple was dedicated. A more glorious reward for the simplicity and purity of his life could scarcely be desired than were the last few years of his career.

On August 13, 1898, full of life and vigor, he left Salt Lake for a trip to the coast. Here in the midst of a pleasant outing, having only two days previously addressed the Saints at San Francisco, he took suddenly ill and passed quietly away, September 2, 1898. His body was shipped home and funeral services held over it at the tabernacle. The immense crowd of all classes which thronged the tabernacle and followed his remains to the cemetery were the best indications of the love in which he was held by all who knew him.

His life was a strange exemplification of the words at the head of this lesson, "the Lord preserveth the faithful." From the time when at the age of three years he fell into a cauldron of boiling water, until 1846, when with a company of Saints on the bank of the Missouri River he was crushed by a falling tree which broke his backbone, three ribs on his left side, bruised his left arm, hip and thigh, and injured him internally, his life was one long story of narrow escapes. He frequently remarked in later years that he had broken nearly every bone in his body except those of his spine and neck. Because of his remarkable recovery from these disasters, he reached the conclusion that there were two powers seriously affecting his life—one engaged to destroy, the other to preserve him. He recognized in the latter the hand of divine Providence.

Wilford Woodruff was one of the few men who have lived the Gospel faithfully in all its purity and simplicity. If we should judge "Mormonism" according to the criterion offered by our Savior, "by their fruits ye shall know them;" then the life of Wilford Woodruff would stand out as a powerful testimony to the value of "Mormonism" as a maker of men. For he made a test of that system by giving up his life and his daily practice to it, and a more ideal character and life than his could not be desired by any man.

REVIEW QUESTIONS—LESSON XIII.

1. In what words may the character of Wilford Woodruff be summed up? 2. Give a statement of his birth and ancestry. 3. What four capacities cover his work in the Church? 4. Tell of his first mission to the Southern States. 5. How was he twice preserved by the power of God? 6. Relate some of the remarkable instances of healing by the power of faith. 7. What great work did he do in England? 8. Tell of his arrival in Utah, as a Pioneer. 9. What was his great delight in the way of physical work? 10. Tell of his agricultural achievements. 11. What is said of him as Church Historian? 12. Why do you consider keeping a diary a good practice? 13. What did Elder Woodruff accomplish as President of the St. George Temple? 14. What important movements were made during his incumbency as President of the Church? 15. When and where did he die? 16. Relate how his life was often miraculously preserved. 16. What is the value of "Mormonism" as a maker of men?

LESSON XIV.

Edward Hunter

- A. ANCESTRY AND PARENTAGE.
 - B. EARLY CAREER.
 - C. CONVERSION AND BAPTISM.
 - D. A GIFT OF HEART AND POCKETBOOK.
 - E. ON THE PLAINS AND IN UTAH.
 - F. CHARACTER.
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"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver.—2 Cor. 9-7.

Riches are but the baggage of virtue—of great riches there is no real use, except it be in the distribution; the rest is but conceit. Therefore, defer not charities until death."—Bacon.

A.—Ancestry and Parentage.

There are a great many people in the Church who are often heard to declare that they would give everything for the Gospel, who, nevertheless, find, when donations are called for, that the word "everything" narrows itself down immensely when stated in terms of dollars and cents. Bishop Hunter was a wealthy man when he accepted the Gospel and yet so free was he in giving of his substance to the Church that he was at one time advised by the Prophet Joseph to keep a little of his means for himself. Let him who believes that that is not the strongest testimony to the sincerity, integrity and faithfulness of this man ask himself how much of his wealth he would give, right now, if it were asked by the Church authorities. Bishop Hunter backed the convictions of his heart with the substance of his pocketbook.

Edward Hunter, the third presiding Bishop of the Church, was born June 22, 1793, in Newtown township, Delaware county, Pennsylvania. His ancestors were from the North of England, the original of the family being, supposedly, "William the Hunter." His great grandfather served as a lieutenant of cavalry under William of Orange, at the battle of the Boyne, and afterwards emigrating to America, settled near Philadelphia. "On his mother's side, three generations back, was Robert Owen of North Wales, a man of wealth and character and a firm sympathizer with Cromwell and the Protectorate. On the restoration of Charles II he refused to take the oath of allegiance and was imprisoned for five years. The Bishop was fond of referring to this incident in the life of his ancestor. He would relate the circumstance in his quaint, desultory way, and coming to the close, repeat the words: 'oath of allegiance—yes, yes—refused to take it—imprisoned for five years'—and then lifting up his hands, throwing back his head and half shutting his eyes in a sort of dreaming ecstasy would exclaim: 'Beautiful! beautiful!'" After his release from prison Robert Owen, being a Quaker, followed his people to the "City of Brotherly Love."

B.—Early Career.

Edward Hunter, like too many boys in a new country, could not see the value of scholastic training and so spent his early life at a great number of different occupations. His father insisted that he at least learn a trade, however, and so Edward was sent to his brother-in-law where he served as an apprentice in the tanning trade. He became proficient in the work and was manager of the business at the age of twenty. Later he attended school and mastered the art of engineering. Because of the great number of surveyors, however, he soon gave up work in this line and went into the mercantile business. Although Edward had not followed the wishes of his father in all things there were two bits of advice which his father had given him which were sacredly kept by him through life. The one was the means of making him a wealthy man in the things of the world, the other the means of bringing him to a knowledge of the gospel. As he entered the mercantile business his father said, "Edward, my son, if you lose money, say nothing about it; if you make money, keep it to yourself, but do not fail; that is, do not become insolvent." How faithfully he kept this advice we may judge from his own words, "I have done business from my early manhood, and can truthfully say that I have paid every dollar of indebtedness that I ever contracted." He prospered wonderfully and at the age of thirty purchased five hundred acres of farming land thirty miles from Philadelphia. This he brought under the highest cultivation and became noted as one of the best graziers in that section of country.

It was about this time that the second bit of advice proved of value to Brother Hunter. His father had admonished him when a youth to join no religious sect, but had added, "My son, keep this thought sacred, that all men have the right to worship God according to the dictates of their own consciences." He was now called upon to grant certain privileges for the erection on his land of a house for educational purposes, and for the erection on his land of a house for education purposes, and for holding meetings. With his father's counsel always in mind, he agreed to give the land for ninety-nine years, and help build the house, if the parties interested would allow all persons and persuasions to meet in it to worship God. The agreement was made and a good house was built called the West Wantmeal Seminary. Thus by his broadminded and charitable nature the doors for his own salvation as well as that of many others were opened.

C.—Conversion and Baptism.

Elisha H. Davis was the name of the humble elder who was traveling through the neighborhood, preaching wherever houses were open to him. Hearing of West Wantmeal Seminary he made application for the use of the house. The trustees, however, refused to grant the petition on the grounds that the "Mormons" were a dangerous people who believed in angels and revelation from heaven. News of the denial came to Edward Hunter. His democratic blood began to boil and he informed the trustees in unmistakable terms that as the lease distinctly stated that people of every religion should have the privilege of worshipping God there, he would consider the lease broken and claim the house if they denied the request of the "Mormon" elder. Furthermore he went in person to the meeting to see to it that the stranger should have justice shown him. At the request of one of the trustees the elder spoke on the atonement. During the course of his remarks he was interrupted by this man and told to quit. Brother Hunter, arose, however, and demanded that justice be shown the preacher. This incident created quite a disturbance. At the close of the meeting Brother Hunter accompanied the elder to his stopping place, resolved at the risk of life and limb to protect him against violence. On reaching home and retiring for the night he lay awake meditating on what had taken place. "My reflections were," says he, "why have I taken such a decided stand for those strangers, and I asked the Lord: 'Are those 'Mormons' thy servants?'" Instantly a light came into the room at the top of the door, so great that I could not endure it; I covered my head with the bed clothes and turned my face to the wall. I had exercised my body and mind very much during the day, and soon fell asleep." From that night on his home was always open to "Mormon"

elders. During the winter of 1839-40 he received a personal visit from the Prophet Joseph. On October 8, 1840, at the age of 47 years he was baptized by Elder Orson Hyde, who was on his way to Palestine.

D.—A Gift of Heart and Pocketbook.

After receiving the gospel Brother Hunter felt such joy and peace as he had never experienced before. He determined that he could not do too much to assist in building up the kingdom of God. Soon after his baptism he subscribed large amounts to the building of the Nauvoo House and the Temple. In September, 1841, he visited Nauvoo remaining much of the time with Joseph and Hyrum. While there he purchased six town lots, and decided thereafter to make Nauvoo his permanent home. Returning to Pennsylvania he turned two of his farms into merchandise, about seven thousand dollars worth of which he placed in the hands of the Prophet to be used for the general advancement of the work of God. He improved his property in Nauvoo, furnishing many hands with employment.

About this time the Prophet Joseph was pestered very much with law suits and was also investing heavily in the purchase of land. Brother Hunter assisted the Prophet according to the Prophet's own words, in one year to the extent of fifteen thousand dollars, voluntarily and cheerfully. He believed that in so doing he was blessed by the Lord. And indeed it seemed so, for he prospered on his farm even beyond his expectations. One year he raised over seven thousand bushels of grain on his farm, which was situated east of Nauvoo. His faith that the Lord was with those who paid their tithes is aptly illustrated in the following incident: "One of his sons complained to him about grasshoppers and frost. The Bishop's reply was 'Pay your tithing and be blest; has not the Lord promised to rebuke the destroyer?' The son said, 'Father, I have paid my tithing.' To which the Bishop replied: 'Whom the Lord loveth he chastiseth.'

Like all the Saints, he was a sharer in the persecutions of his people. At one time he was thrown in prison on a trumped-up charge of treason but as no one could be found who would swear against him the case was dismissed. At the time of the martyrdom he was just returning from Springfield where he had been at the Prophet's request to intercede with Governor Ford for the Saints. Brother Hunter was stunned with the news of the Prophet's death. He aided in receiving the dead bodies of Joseph and Hyrum and describes the scene as, "enough to melt the heart of man." Then came a supreme trial of his faithfulness to the Church. When the Twelve and other brethren left in the winter of 1845-6, he was counselled to remain, but left the next summer, cheerfully bearing a loss of fifty thousand dollars in property.

E.—On the Plains and in Utah.

Before leaving Nauvoo Brother Hunter had been ordained and set apart as Bishop of one of the Nauvoo Wards. He says on this occasion: "Among the many blessings conferred upon me, I was much impressed when President Young said, 'You shall have power to raise up the drooping spirit.' When these words were uttered a remarkable sensation from the ends of President Young's fingers seemed to enter into my head and permeate my whole body." The words of President Young were fulfilled in more ways than one. In fact the best of Bishop Hunter's life was spent in the service of his people. He was captain of one hundred who followed shortly behind the first Pioneers. The journey was a trying one; roads had to be made and bridges built; food was so scarce that they dug segos and other roots for breadstuff. Yet through it all, the general good nature and overflowing kindness of Bishop Hunter kept the company in good spirits. When he reached Salt Lake he says that although gold was plentiful flour was worth fifty cents a pound. "We saw," he says, "some very close times, being so far from civilization and having the crickets and grasshoppers to fight, to prevent their eating up the little we expected to live on; and there was an influx of gold diggers, who came from the East, on their way to the gold fields of California. We still had hope and put our trust in God, as we had left all behind us for the gospel's sake. We felt thankful for our deliverance, being free from persecutions and mobs. Away from our enemies, surrounded by the strength of the everlasting hills, we commenced hauling wood from the canyons, and making improvements and cultivating the soil."

In the fall of 1849, he was sent by the First Presidency to superintend the emigration of poor Saints to the Valley. He took with him on this occasion, \$5,000 in gold dust, the first gold deposited in the Philadelphia mints from California, and with it set in motion the vast emigrating enterprise which peopled the mountain vales of Utah with souls from two hemispheres.

April 7, 1851, Bishop Hunter was chosen to succeed Newel K. Whitney in the presidency of the Aaronic Priesthood. He assisted in laying the southwest cornerstone of the Salt Lake Temple and delivered the oration on this occasion. As Bishop of the Church he was honest, charitable, and kind. Even tramps and vagrants were not turned away from his door. He would sometimes say of them in his humorous way: "Hunting work, hunting work, yes, yes, but they don't want to find it very bad. Feed them, brethren, feed them—mustn't let them starve." He died Tuesday, October 16, 1883.

F.—Character.

The life of Bishop Edward Hunter is a perfect exemplification of his favorite and oft repeated exhortation, "Pay your tithing and be blest." He followed this advice all his life and was certainly blest of the Lord; He was blest with a goodly share of the things of this world; he was blest with a long life, living ninety years and retaining all his faculties to the last; he was blest with a large and respectable family; he was blest, best of all, with the love and confidence of all those with whom he came in contact. The name of Bishop Hunter was a household word in Utah and the memory of his deeds will remain fresh in the hearts of the Saints as long as the great movement in which he was engaged is recorded in history.

REVIEW QUESTIONS—LESSON XIV.

1. What does Paul say of a cheerful giver? 2. What is Bacon's advice about charity? 3. How do these sentiments apply to Bishop Hunter? 4. What was his famous remark about tithing? 5. How did Bishop Hunter support his convictions? 6. Tell of his ancestry and parentage. 7. Give the main incidents in his early career. 8. What were his business principles? 9. What did his father tell him about religion? 10. What was remarkable about his conversion and baptism? 11. How did he prove his faith? 12. What loss did he suffer? 13. Was it a loss? 14. What power did President Young confer on him? 15. Give his early experience in Utah. 16. When was he appointed presiding bishop? 17. How was Bishop Hunter blest?

LESSON XV.

Willard Richards

- A. EARLY LIFE.
- B. EDUCATIONAL WORK.
- C. JOINS THE CHURCH.
- D. FIRST MISSION.
- E. AT NAUVOO.
- F. IN UTAH.

"It is for man to tame the chaos; on every side, whilst he lives, to scatter the seeds of science and of song, that climate, corn, animals, men, may be milder, and the germs of love and benefit may be multiplied.—EMERSON.

A.—Early Life.

Dr. Willard Richards, by which title he was generally known, was a familiar figure in early Church history. He was in the forefront of the achievements in Nauvoo, one of the founders of the English mission, and at the martyrdom, through the wounding of John Taylor and in the absence of the Apostles, became, for the time being, the sole counsellor and director of the Saints in their deep troubles.

He had an inherent love for freedom and religious liberty; his ancestors belonged to the Plymouth Colony, and his father is immortalized with the patriots of "76," who gained the world's greatest victory for political freedom. Broadened by such a lineage, he was a fit and powerful instrument in the hands of the Lord to assist in establishing his work in the land and his people in these magnificent mountains.

He was born in Hopkinton, Middlesex county, Massachusetts, on the 24th of June, 1804, being the youngest of eleven children. He attended the common schools until he was fifteen, and then entered the Richmond high school; in fact, he lived the characteristic life of boyhood, there being nothing recorded of him to indicate that he was not a boy and not human. His parents were Presbyterians, so he was sprinkled, catechised, and educated according to the prescribed forms of that sect. He witnessed several sectarian "revivals" at Richmond, where the family

had removed when he was ten years old, and offered himself to the Congregational church when he was seventeen years old, but the total disregard of that church to his request for admission led him to a more thorough investigation of the principles of religion, which convinced him that the sects were all wrong, and that the Lord had no church on the earth. From that time he kept himself aloof from sectarian influences.

B.—Educational Work.

In 1820 he commenced teaching school, and taught for years in New York and Massachusetts, and during his spare time he constantly devoted himself to the acquisition of knowledge.

Seven years later he commenced lecturing on electricity and other scientific subjects, which he continued to do at intervals for several years, throughout the New England states. There are numerous testimonials preserved in favor of his lectures from men of high standing in the literary and scientific world. In 1834 he studied medicine, and while practicing at Southborough, near Boston, he observed on the table a Book of Mormon, which Brigham Young had left with his cousin.

C.—Joins the Church.

He opened the book without regard to place, and totally ignorant of its contents, and before reading half a page declared, "God or the devil has had a hand in that book, for man never wrote it." In ten days he read the book through twice, and so strongly was he impressed with its truth that he began making preparations to go to Kirtland, Ohio, seven hundred and fifty miles west, that he might give the work a thorough investigation. He arrived in Kirtland in October, 1836, where he was most cordially received by his cousin, Brigham Young, with whom he tarried and gave the work an unceasing and untiring investigation, until December of the same year, when he was baptized by Brigham Young, the ice being cut from the river in order to perform the ordinance.

D.—His First Mission.

He was ordained an Elder, March 6, 1837, and a few days later set apart to accompany Brigham Young on a special business mission to the Eastern States, from which he returned June 11 of the same year. On the day following, he was set apart to accompany Heber C. Kimball, Orson Hyde, and others on a mission to England. These were the first missionaries to Europe.

The gospel door was successfully opened to Europe, at Preston, after which Elder Richards was sent to Bedford and surrounding country to inaugurate the work in that part, which he did successfully, notwith-

standing bitter opposition. He returned to Preston, mission headquarters, in February, 1838, and on April 1, attended a general conference, when he was ordained a High Priest and appointed First Counselor to Joseph Fielding, who was appointed to preside over the mission. April 14, 1840, after the arrival of the Apostles from America, Dr. Richards was ordained one of the Twelve Apostles, the first and only Apostle ordained in a foreign land, and, after the publication of the **Millennial Star** was commenced, he assisted Parley P. Pratt in its editorial department, and later performed the general duties of presiding over the European Mission. He assisted in indexing the Book of Mormon, and in publishing the first English edition of that book.

Not long after the first missionaries arrived in England, a great friend was raised up to the elders in the person of Rev. John Richards, Independent minister at Walkerfold, Lancashire, who opened his church to the elders. But when he discovered that the greater portion of his flock were becoming converted to, and about to be baptized into the Church of Jesus Christ of Latter-day Saints, he became less favorable, and forbade the elders preaching in his church; but his daughter, Jennetta, was baptized, with others of his congregation, by Heber C. Kimball. After the baptism, Elder Kimball said to Dr. Richards: "Well, Willard, I baptized your wife today," and the true significance of the words was never understood by Dr. Richards until several months later, when he evidently discovered Jennetta entangled in the meshes of his affection, as shown by his doings of March 10, as recorded in his private journal:

"Richards is a good name. I never want to change it; do you, Jennetta?"

"No, I do not," was her reply; and I think she never will."

Then the following, September 24th, he records:

"Today I married Jennetta Richards, daughter of the Rev. John Richards. Most truly do I praise my Heavenly Father for his great kindness in providing me a partner to his promise."

E.—Labors at Nauvoo.

Dr. Richards, with his family and others of the Twelve, left England in April, 1841, returning to America. Soon after his arrival home, he was elected a member of the city council of Nauvoo, and two days later he was appointed recorder for the Temple, private secretary to the Prophet Joseph, and General Church Clerk. From the time he entered Joseph Smith's office, with the exception of a short mission to the East after his family, he was with Joseph until his death, continually at work with his pen. He was recorder of the city council and clerk of the municipal court, and kept the Prophet's private journal, making an entry only a few minutes previous to the awful tragedy at Carthage. From the time he became the Prophet's private secretary until the latter's death, he was perhaps as close to the Prophet as any living man. Indeed, their

lives at this point became so interwoven that the history of Joseph becomes the history of Willard.

Dr. Richards nominated Joseph Smith for the presidency of the United States.

Dr. Richards was a member of the city council of Nauvoo at the time the council ordered the press and fixtures of the Nauvoo Expositor, a vile and slanderous publication, to be abated as a nuisance, which order was executed by the proper authorities without delay. This finally led to the martyrdom.

Dr. Richards was with the Prophet at the martyrdom, and was the only person who witnessed the whole of the dreadful scene. He wrote a most vivid description thereof, which may be found on page 569, Improvement Era, volume ten.

F.—In Utah.

In 1847, Dr. Richards came to Utah with the Pioneers, returning to Winter Quarters, where he was ordained second counselor to Brigham Young.

As a civil officer, he served as secretary to the government of the State of Deseret, secretary of the Territory of Utah, president of the council of the legislative assembly, and postmaster of Great Salt Lake City.

He was the first editor of the Deseret News, general Church historian, Church recorder, and counselor to President Young, in which latter capacity he acted until the time of his death, which occurred March 11, 1854. The number of offices which he held at the time of his death indicates the confidence which the Church and people reposed in his great integrity and varied abilities. As a Pioneer, Dr. Richards was active in all matters pertaining to the growth and development of the Saints in the Valleys of Utah. He was gifted, but modest and unassuming. He was possessed of a good memory, and a rare soundness of judgment. Reserved in manner, calm and even tempered, he was a man of original and independent thought, whose intellectual light shone clearly for the benefit of all who came under its benign rays. Many drew comfort and consolation from his inspired writings, teachings, and counsels. His was an active life, and one of its lessons of usefulness lies in his enthusiasm in early life to learn; and his energy in later life to apply that learning for the benefit and advantage of his fellows. He truly lived to "scatter the seeds of science and of song, that climate, corn, animals, men might be milder, and the germs of love and benefit multiplied."

REVIEW QUESTIONS—LESSON XV.

1. Why do you love freedom and liberty? 2. What do you think were the reasons for Dr. Richards' love of liberty? 3. When and where was Dr. Richards born? 4. What conclusion did he arrive at concerning religion? 5. What was the result? 6. When are religious convictions mostly formed? 7. What is said of Dr. Richards' education? 8. Relate some experiences of his first mission. 9. What was his principal work at Nauvoo? 10. Name some positions he held in Utah. 11. What were his personal characteristics? 12. Repeat the lesson sentiment.

The Reading Course

Beginning with the season of 1905-6, the General Board suggested a reading course and have since named certain books each season to guide the members of our organization in their selection of good books, and to encourage the habit of reading among the young men. For the convenience of those who wish to read the course the selections are here given:

For Senior Members:

Season of 1906-7—"John Halifax."

Season of 1907-8—"Secret of Achievement," "Great Truths," "The Strength of Being Clean," "Silas Marner."

Season of 1908-9—"A Tale of Two Cities," "Hypatia."

Season of 1909-10—"Ancient America," "Courage," "The Crisis," "Our Inland Sea."

For Junior Members:

Season of 1906-7—"True to His Home."

Season of 1907-8—"Tom Brown's School Days," "Wild Animals I Have Known."

Season of 1908-9—"The Last of the Mohicans," "Cortez."

Season of 1909-10—"Life of Lincoln," "John Stevens' Courtship," "The Castle Builder."

Send orders to the Improvement Era, 214 Templeton Building, Salt Lake City, Utah.

Stories

1. The Schoolhouse Prayer. **Tom Brown's School Days**, Chapter 1, Part II.
2. The Great Stone Face.—Hawthorne.
3. Above all things, truth beareth away the victory.—Apocrypha, 1. Esdras, 4.
4. Bingo, the Story of My Dog.—From **Wild Animals I Have Known**.
5. The Disobedience of Saul.—I Samuel, 15.
6. Shadrack, Meshach and Abednego.—Daniel, 3.
7. King of the Golden River.—Ruskin.
8. Abram and Zimri. See Senior Manual.
9. A Message to Garcia.—Hubbard.
10. The Legend of Sleepy Hollow.—Irving.

Readings and Recitations

1. Psalm xcv.
2. The Vow of Washington.—John Greenleaf Whittier.
3. The Builders.—Longfellow.
4. Longing.—James Russell Lowell.
5. Lincoln's Speech at Gettysburg.
6. Ingersoll's Arraignment of Alcohol.
7. Psalm xxiii.
8. Seven Ages of Man.—Shakespeare's "As You Like It."
9. Fame.—Pope's "Essay on Man," Epistle IV.
10. Disarmament.—Whittier.

To the above suggestions may be added many stories, readings, and recitations, by the officers or members of the associations. The presidents should be careful to permit nothing but what is uplifting in character and that tends to goodness in thought and action.

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